A Diſcourſe.

Wherein is plainly proued by the
order of time and place,
that Peter was neuer
at Rome.

Furthermore, that neither Peter nor
the Pope is the head of Chriſtes
Church.

Alſo an interpretation vpon the ſecond
Epiſtle of S. Paul to the Theſſa-
lonians, the ſecond
Chapter.

¶ *Seene and alowed according to the*
order appointed.

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Carlile

¶ To the right honorable Sir Henry *Sidney, Knight of the honorable order of the Garter, Lord Preſident* of the Marches of VVales, and Lord deputie of Ireland.

R.T. Wiſbech. &c.

HE dishoneſteth himſelf, and ſo much as lyeth in hym diffameth his maiſter, vvho hath bin prentiſe ſeuen yeares, and at the ende of thoſe ſeuen yeares, neyther vnderſtandeth his arte, neyther can ſhewe any reaſon therof, neyther is able to profite himſelfe or others. Are not we al bound, yea do we not al promiſe in our baptiſme, and are commaunded of God, to ſhew out the glories and vertues of him, that hath brought vs out of darkenes into light? But it is to be feared that a nomber of vs that profeſſe Chriſt, (though wee haue bin prentice to him ſeuen yeares, perhappes ſeuen, ſeuen, and ſeuen, neither haue ſo much knowledge as to inſtruct our ſelues, neither to defend our maiſter Chriſt againſt the Turke, Iewe, heretique, and antichriſt. VVill the Turke admit any man to his religion, that neither can, nor will defend Mahomet? VVill the Iewe receiue any that is not furniſhed with the Scriptures falſely interpreted againſt Chriſt? VVill Heretiques accept any man that is ignorant in their erronius opinions? VVill Antichriſt allowe any man which will not maintaine his Idolatry and ſuperſtjtion? VVe profeſſe Chriſt in woords, and outward ſhewes, notwithſtanding we are not able too defend him in the middeſt of his enemyes. Lacke of knowledge cauſeth many to hold their peace. Ignorance is the root of errour: the contempt of the ſtudy of Gods word, is the high way to perdition. VVho can pleaſe him whoſe will he knoweth not? VVho can proceede in his Princes affaires, that knoweth not his comiſſion? How can he execute his commiſſion, if he neyther reade it, nor vnderſtand it? Is he a Gramarian that cannot ſpeake congrue Latine? A Logician that cannot reaſon probably? A naturall Philoſopher that knoweth not the generation and cauſes of Raine, VVinde, Snowe, and ſuch Meteorologicall things? Is there any Surgen that hath not read Iohannes de Vigo or Alexander benedictus? Or Phiſitian that is ignorant in Hippocrates, or Galen, or Celſus? and ſhall ignorance who is condemned of all artificers commend a Chriſtian? I therfore the leaſt of all the members of Chriſt, hearing dayly Antichriſt and his artificers (I meane the Pope and the Papiſtes) ſo cunning in the Cannon lawe, and Popish doctours, that there is nothing in them that they do not both exactely vnderſtand, and alſo vtter, to the maintenance of their head the Pope, thought it neceſſary ſomewhat to ſay and too refel theyr errours, Emong the which this is not the leaſt that the Papiſtes go about, to proue the Pope to be head of the Church, which vnreaſonable errour, being plainely in theſe twoo little treatiſes confuted, I haue thought good to dedicate the ſame vnto your Honour, whoſe deſire (as I am throughly perſwaded) is too ſee the vtter confuſion of Antichriſt, and the perfect eſtabliſhement of Chriſtes Religion. And therfore the bolder to ſet thoſe things forth vnder your Lordſhippes protection, which may pleaſe Chriſt, diſpleaſe Antichriſt, be acceptable to all Chriſtians, greuous to all Antechriſtians, pleaſant to all profeſſoures of Chriſt, bitter to al his aduerſaries. And as I truſte a plaine ouerthrowe of the Romiſhe Church.

Your honours moſt
humble, R. T.

A deſcription of the Pope.

Though Poets pen hath fables feignd
Of monſters marueilous:
Who diffring far from common kind
were thought prodigious.
As Briarchus who had hands
an hundreth as they tell,
And ſpitte forth fire from fiftie mouthes
like flaſhing flames of hell:
Though Ephialtes with Ochus
of natures fierce and fell,
Did ſtriue with ſtregth of ſtretcht out arme
in Ioue his Throne to dwell.
Who heaped hilles on mountains high
Oſſa on Pindus back,
And placed Pelion on them
the ſtarry ſkies to ſack.
Though theſe two impes of ougly ſhape
whoſe father Neptune was,
Growing nine inches euery month,
in bigneſſe mounts did paſſe.
Though Poliphemus were as huge
and ougly as the reſt,
Who for his ſtrength and ſturdines
might match him with the beſt.
And though Chimera a monſter were,
of thrée conioynd in one:
The firſt a Lion, next a Goate,
and third a fierce dragon.
Though Minotaurus were as hugh
and monſtrous in effect,
Whoſe ſundry ſhape with nature fell
his Parents did detect.
Though Cerberus that churliſh Cur
and thrée hell headed hound,
A monſter rare, with other more
which are in writers found:

A diſcription of the Pope.

Though theſe I ſay, vnſeemely ſhapes
foule faſhioned, out of frame,
Dame nature made thus monſterous
as wée haue learned by fame.
Yit I can ſhewe more monſterouſnes
compriſed here in one,
Who for his huge prodigiouſeneſſe
may match them all alone,
But this is neyther God nor man
as he himſelf doth tell,
He is a meane betwene them both
yet rules both Heauen and Hell.
In Purgatory puttes to paine
in earth he beares great ſwaie,
The Heauenly Angels at his call
are ready to obey.
Hée can forgiue mens ſinnes on earth
and ſcite hell houndes by poſte,
And he can loſe from lothſome lakes
damnd ſoules and griſly ghoſtes.
He is a God the Papiſtes do
affirme with wonders mo,
Whoſe beſtely body being blaſd,
iudge you if he be ſo.
His head a harmefull helmet is
of poiſen peſtilent,
His eyes are like to flames of fire
that are from Vulcane ſent,
His eares they truſt al tryfling tales
and credit blaſing brute.
And ſuch againe as will not heare
the iuſt and humble ſute.
His noſe doth ſnuf forth helliſh fumes
his tung e is ſtinge of Death,
His face of miſchéef mirrour is
and poiſoned is his breath.

His teeth do gnawe the bleſſed bones
of ſuch as are elect,
His mouth doth bable blaſphemie
and Gods word doth reiect.
His throte an open ſepulchre
doth ſwallow euery houre,
The ſilly ſheepe and wolues doth feare
the lambes for to deuour,
His breſt a cheſt and coffer is
of al iniquitie,
His armes are ſtrong Princes to ſtrike
if they not Chriſt deny.
His filthy fingers nimble are,
to ſcratch for needleſſe gaine
Which wilbe ſure to ſnatch a ſhare
though other take the paine.
His legges are ſwift to ſhed the blod
of innocentes guiltleſſe,
His feete are ready Emperours neckes
to tread downe and oppreſſe.
His body is Pandoras boxe
which plageth younge and olde,
And he prodigeous Antichriſt
whoſe deedes of Iohn are told.
Which beaſt although that he be ſtrong
yet ſtandes on ſlippery ground,
For him this booke doth flatly foile
and vtterly confound.

FINIS

THE ARGVMENT.

FIrſt I proue by Scripture that Peter could not be at Rome vntill the .6. or as Hierom and others collect vntil the .8. yere of Claudius. Secondly I proue by the order of time and place that he could not be at Rome vntill the ſecond yeare of Domitian which was after the paſſion of Chriſt .52. or 53. yeares which ſhould haue bin after the deſtruction of Hieruſalem which was after Chriſt. 73. yeares, the 8. day of September. In the ſecond diſcourſe I proue that neither Peter nor the Pope, is the head of the Church, confuting ſuch obiections as they alledge to the contrary, wherein yee ſhall finde their arguments refelled, their Cannon law confuted, the Popes errours in Doctrine detected, their ſillogiſmes anſwered, and finally certain antitheſes betweene Chriſt and the Pope prouing him Antichriſt, with an interpretation vppon the place of Paule, 2. Theſſalo. 2.

THE FIRST DISCOVRS,

Wherein is proued that Peter was neuer at Rome.

PETER before Christes passion and deathe did not depart out of Iewrie, but was eyther with Christe, or with other of the Apostles, or else laboured in his vocation, for he was a fisher man, as is proued by the Gospell of S. Matthew, Cap. 4. verse. 18. cap. 8. verse. 14. cap. 10. vers. 2. cap. 14. ver. 28. cap. 15. ver. 15. cap. 16. ver. 16. 17. 22. cap. 17. ver. 1. 26. cap. 18. ver. 21. cap. 19. ver. 27. cap. 26. ver. 33. 35. 37. 69. 75. Marc cap. 1. ver. 16. cap. 3. ver. 16. cap. 5. ver. 37. cap. 8. ver. 29. cap. 11. ver. 21. cap. 13. ver. 3. cap. 14. ver. 29. 33. 37. 54. 66. cap. 16. ver. 7. Luc cap. 5. ver. 3. 4. 5. 8. 10. cap. 6. ver. 14. cap. 8. ver. 51. cap. 9. ver. 28. 32. cap. 12. ver. 41. cap. 22. ver. 31. 34. 55. 60. Iohn cap. 1. ver. 42. cap. 18. ver. 11. 15. 16. 17. 18. 25. cap. 20. ver. 3. 6. cap. 21. ver. 3. 7.

¶ VVhere Peter was the first yeare after Christes Ascension.

THE first yeare after the death and resurrection of Christ he was with the rest of the Apostles on the mounte Oliuet, ‡ beholding the Ascension of Christe, and then * returned to Hierusalem, lokinge for the descending of the Holy ‡ Ghost, and there with the rest did chose Mathias in the place of * Iudas, and made an eloquent oration, Acts. 1. from the 14. vers. vnto the 22. And he taryed at Hierusalem, ‡ and cured a lame man, and in the Temple made an excellent * Oration. Then was he with the rest of the Apostles layde in prison, and the next daye let out, and examyned by what power they had cured the lame man, ‡ vnto whom Peter answered effectually, neyther went hee out of Iuden that first yeare after Christes Ascension, * as apereth manifestlie. From Hierusalem the Apostles sent Peter and Iohn to Samaria, where Philippe the Deacon had sowen the foundation of Christes Religion, and had conuerted the Samaritaines. * Peter and Iohn obteyned by

Where Peter was the first yeare after Christes Ascension.
Act. 1. ver. 9. 10. 11.
Act. 1. ver. 12.
Act. 2. ver. 14.
Act. 3. ver. 1. 6.
Act. 3. ver. 6. 7.
Act. 3. ver. 12.
Act. 4. ver. 3. 5. 6. 7.
Act. 4. ver. 8.
13. 27. 29.
Act. 6. ver. 2.
Peter sent to Samaria.
Act. 8. ver. 5.
14. 15. 16.
11. 12.

Act. 8. ver. 15.

The ſeconde yeare after Chriſtes aſcenſion.

The 3. yeare after Chriſtes aſcenſion.

The 4. yeare after Chriſtes aſcenſion.

Peter at Hieruſalem, the 5. yeare after Chriſts aſcenſion.

Peter at Lidda.

Peter at port Iaphe.

Act. 9. ver. 33. 34. 36. 41. 42.

Peter with Cornelius at Ceſarea.

Act. 10. ver. 1. 24. 25.

The 6. yeare after Chriſtes aſcenſion.

Act. 11. ver. 2. vnto the 18.

The 7. yeare after Chriſtes aſcenſion.

The 8. yeare from Chriſtes aſcenſion.

From þ death of Chriſte, 11. yeares.

Peter at Hieruſalem.

prayer, that they might receyue the Holy Ghoſt. Peter and John after they had preached in Samaria, returned to Hieruſalem, and there hee remayned vntill the ſeconde yeare after Chriſtes Aſcenſion: in the which yeare Paule was conuerted to the fayth, as hee went to Damaſcus, where he preached immediatly. And in Arabia where hee preached thre yeares, and then returned to Hieruſalem, where Peter was with the reſt of the Apoſtles. Reade diligently the firſt chapter to the Galathians, Verſ. 16. 17. 18. Act. 9. Verſ. 23. 24. 25. in the which verſes, conferred with the 17. and 18. verſ. of the firſt chapter to the Galathians, ye ſhall vnderſtande, that after Paule had ſpent thre yeares in preachinge in Arabia and at Damaſcus, which is a Cittie of Syria neare vnto Arabia, hee went (being let downe by the wall in a baſket) from Damaſcus to Hieruſalem, where hee dyd fynde Peter and James with other Diſciples. Neyther was Peter at any tyme hitherto out of Iurie. In Iurie hee went about and came to Lydda, a Towne of Iurie, where hee cured Aeneas who had bene ſicke of the palleſy eight yeares: and at porte Iaphe in Iurie hee reſtored Tybitha to lyfe. From porte Iaphe Peter was ſent for to Cornelius, who was a Centurian at Ceſarea a Cittie of Iurie alſo. Peter, when hee had inſtructed and baptized Cornelius and his howſeholde, returned to Hieruſalem, where the circumciſed reproued him for vttering the Goſpell to the Gentyles, whom hee pacifyeth and perſwadeth by his Oration. This was the firſt yeare after Chriſtes paſſion, and the fifte yeare after Paules conuerſion. All that time that Paule was out of Hieruſalem in Tharſis a Cittie of Lycia, from whence Barnabas fetched him to Antioche, a Cittie of Syria was Peter at Hieruſalem, and from thence went to the ſame citie of Antioche, where Paule reproued him, becauſe that hee withdrewe himſelfe from the Gentyles, with whom hee did eate, before that James came in with certayne that were circumciſed, whom Peter feared to offende. And this was ſeuen yeares from the conuerſion of Paule. And the eight, from Chriſtes paſſion, which is not onely proued by order of tyme, but, alſo it is noted Galat. 2. Verſ. 11. 12. and 14. Act. 15. Verſ. 22. All that tyme that Paule and Barnabas were with the Gentyles, Peter remayned at Hieruſalem till their returne, ſauing that hee conueyed

him

himſelfe at that Eaſter whē Herode Agrippa was there, for Herode Agrippa came frō Ceſarea to Hieruſalē the feaſt of Eaſter, what time he beheaded James, & layd Peter in priſon as is euidēt in the 1. 2. 3. 4. 5. 6. 7. 8. 9. ver. of the 12. Chapter of the Actes. And this was the twelueth yeare from Chriſt his paſſion, and the eleuenth from the conuerſion of Paule. Peter fearing the tyrannie of Herode Agrippa, after that the Aungell had delyuered him out of priſon, conueyed himſelfe out of the waye, and as the texte ſayeth, into another place, untill Herode Agrippa ſhould departe from Hieruſalem, which was immediatly after Eaſter, purpoſing in his minde to make warre with the Tyrians, Sydonians, or as Luke uttereth more effectually, [illegible]. And as God would, the ſame Herode Agrippa, a great defendour of the Jewes Lawes and Ordinances, and a perſecutour of Chriſtians, dyed miſerably the ſame 12. yeare after Chriſtes paſſion, which was the third yeare of the Emperour Claudius: for Agrippa the ſame yeare of Claudius was ſtricken with ÿ Angell, eaten with wormes, & dyed miſerably. Thus may you ſee euidently ÿ Peter went not out of Iurie untill ÿ iiii. yeare of Claudius, nor then neither untill the death of Claudius, as I ſhall proue a litle after. Now you maye ſee ÿ Peter was at Hieruſalem & in Iurie the firſt, ii. & iii. yeare of Claudius, as is euidently proued by Luke in the Actes of the Apoſtles. Nowe let vs conſider what place this was, that Luke ſayeth that Peter conueyed himſelfe to, leſſe that they ſhould ſaye, that he conueyed himſelfe to Rome. Surely, he hidde himſelfe ſecretely in ſome place of Iurie, untill that Herode Agrippa ſhould returne to Ceſarea, where he purpoſed to haue prepared an armie agaynſt the Tyrians and Sydonians. Wherefore Herode Agrippa returned after Eaſter to Ceſarea, where he dyed miſerably. After the death of Herode, Peter was out of daunger, for Iudea was ruled by the Lieutenauntes of the Romaynes, as Felix, Fadus, and Feſtus, which were rather againſt the Jewes, than the Chriſtians, as the hiſtorie of Joſephus declareth, wherefore thoſe ſeuen yeares that Paule and Bernabas departed from Antioche of Syria unto the Gentyles, Peter was in Iudea, yea he was at Hieruſalem the 16. yeare after Chriſtes paſſion, and the 15. of Paule his conuerſion, as is manifeſt, for there maketh Peter an Oration to the

The 12. yeare from Chriſtes aſcenſion.

Act. 12. ver. 17

From ÿ death of Chriſt, 13.

Act. 12. ver. 13

Peter in Iurie the 4. yere of Claudius.

Act. 12. [illegible]

Act. [illegible] ver. 11, 16, 17, 18, 25, and ca. 26. ver. 28, 13, 22.

Act. 13. and 14

The 13, 14, & 15, yeares after Chriſte.

The 16. yeare after Chriſtes aſcenſion.

the brethren, and this was the firſte yeare of Claudius, as is proued by the hiſtorie of the Actes written by S. Luke. What authoritie haue the Papiſtes, which affirme and ſweare, that Peter went to Rome the ſecond yeare of Claudius? But let vs procede in the hiſtorie: of their errours in this matter, I will diſcourſe a little after. Peter was appointed at that ſame tyme a teacher of the Iewes, and Paule of the Gentyles. For, ſayeth Paule, Barnabas and I, were charged to preache to the Gentyles, and Peter, Iames and Iohn, to the Iewes. Were not the Romaynes Gentyles? Was not Paule and Barnabas charged with them? Notwithſtanding, after that Peter and Iohn had ſufficiently inſtructed the Iewes, they alſo taught the Gentyles. Wherefore vnto the firſt yeare of Claudius, which was the 16. yeare from Chriſte his paſſion. And the 15. from Paules conuerſion, Peter neuer departed out of Iury, ſauing only to Antioche of Syria, as I haue noted before. Nowe I will declare the reſte of Peters peregrination, partly by ſuche teſtimonies as cannot be refelled, partly by probable argumentes, neceſſarie coniectures, and ſufficient reaſons: As Peter did write to the diſperſed Brethren in Pontus, Galatia, Bithinia, Capadocia, and Aſia, ſo did he preache in them all. *Nicephorus writeth, that Peter preached in Paleſtina, Syria, Phenice, Pontus Galatia, Capadocia, Bithinia, and to bee breefe, in all the quarters of Aſia and Europe. Wherefore, after this councell which is in the 15. of the Actes, he went out of Iury, into Pontus Galatia, Capadocia, Aſia, and Bithinia: Them he inſtructed, them he viſited, them he furniſhed with the Goſpell, them he exhorted to faith, to good workes, to obedience, to temperancie, to do their dueties, with them he taried and was conuerſant ſo longe, vntill that they had layde a foundacion, & buylded ſubſtantially vpon it. What a long tyme he taryed in Pontus, and what Cities and Townes he did inſtructe, and brought from ſuperſtition to Religion, from idolatrie to the Truthe, from errour to the right waye, from crueltie to lenitie, and from all iniquitie, to all patience, iuſtice, and humanitie: He maye eaſely coniecture who readeth and knoweth the deſcriptions of Countries. What a number of goodly Cities farre diſtant one from an other were in Pontus? howe many in Bithinia? In them

ſtode

Act.15.ver.4 6,7.
Galat.2.ver.1
Theophilus, lib.9.in the conuerſion of Paul.
Beda in S. Vincent.
Galat.2.ver.7 8,9.

From ẏ death of Chriſt,16.

Where Peter preached.
1.Peter.1. ver.1.
Euſebius lib. 3.cap.1.
Lib.2.cap.35.

Pontus.
The 17. & 18. yeare after Chriſtes aſcenſion.
Where Peter preached.

Bythinia.

ſtode Chalcedon, Nicomedia, Apamia, Heraclea, and the great cittie Nicea, where that famous counſell was holden, called The Counſell of Nice. What ſhall I ſpeake of Aſia? in it ſtandeth Troia, Aſſum, Autandros, Addramitium, Epheſus, where Dianas Temple was had in ſuche honour: Arogilium, Milet, Gardas, Troas, with many other mencioned in the Actes of the Apoſtles? Who doth not knowe but that Galatia is as great as any of the others. Unto this S. Paule did write in his epiſtle to the Galathians, in this Countrie ſtode Antioche, of Piſidia, where Paule made an eloquent Oration. Some parte of Galatia differeth in longitude from other ſome of it two or three degrees, in latitude fiue or ſixe. And Epheſus which ſtandeth in Ionia, a Region of litle Aſia differeth from Antioche of Piſidia, which is in Galatia, in longitude ſeuen degrees, in latitude two. For Epheſus in longitude is 57. 20. minutes, in latitude 37. and 40. minutes. And Antioche in longitude 62. 30. in latitude 39. 15. And there is no leſſe diſtance in the Cities of Capadocia: Wherefore to paſſe ouer and through them, leauing any monumentes and foundacions of Religion, he muſt nedes haue taried there a long tyme? Conſider the long iorney, the untowardneſſe of the people: the hard harted paynime Prieſts, olde roted ſuperſtitions, their Forefathers cuſtomes; and ye ſhall and maye be eaſely perſuaded, that he muſt nedes continewe in theſe Countries, a very longe tyme. Thus writeth Mantuan:

The 19. & 10. yeare after Chriſtes aſcenſion.

Act.19.

Galatia.

The 11. & 12. yeare after Chriſtes aſcenſion.

Act. 13

Aſia, euery degree is 15. myles.

Aſia.

The 17. yeare after Chriſtes aſcenſion.

Capadocia.

The 24. yeare after Chriſtes aſcenſion.

The Cities of Aſſyria
Peter conuerted to the fayth.
There 14. yeares he dyd beſtowe,
As Mantuan prooueth and ſayth.
And after this did paſſe the ſea
Capadoces, Bithine, Pontus,
Galace, and leſſer Aſia,
Preaching the Goſpell gracious.

Mantuan, Faſt. 6.

Let it be that he was not aboue ſeuen or eight yeares in all theſe countries, notwithſtanding we muſt bringe the hiſtorie to the 24. yeare after the paſſion of Chriſte, and to the 23. of the conuerſion of S. Paule: and this was the 14. yeare of the Emperour Claudius. Wherefore, by this deſcription, and order of tyme and

From Chriſt 14.

place, neyther could he be at Rome the ſecond yeare of Claudius, nor yet in his time. And if Peter ſhould haue ben put to death at Rome the 14. of Nero, as the Papiſtes affirme: then could not he haue ben Pope at Rome 25 yeares and 7 monethes, but onely 14. yeares. But now I will proceede and declare that he could not be at Rome none of theſe 14. yeares of Nero, whiche when I haue proued, what can the Romiſhe Catholiques, or the Romiſh church haue wherewith to proue their Romiſhe Peter.

Peter was not at Rome in the tyme of Nero.

After Peter had watered the drye barren countries of Pontus, Galatia, Capadocia, Bithinia, and Aſia, with the ſtreames of the Goſpell, he departed from thence into Egypt, there to do the like: for he was at Alexandria as Nicephorus reporteth, & there ordeyned S. Marke biſhop, or rather an Ouerſeer and Teacher to the reſte. And this agreeth with Dorotheus in the lyfe of S. Marke, who affirmeth that he was caſt downe vpon the grounde by the Idolaters, and drawen by a rope put about his necke from a ſtreat of Alexandria called Bucolon, the hogge heath, vnto the place called aggelon of Angelles or meſſengers. When Peter had viſited this Alexandria in Egypt, whoſe longitude is 60. 30. and latitude 31. and had planted the Goſpell, he went to Babylon, a citie in Egypt alſo, where the longitude is 62. 15. and latitude 30. from whence he wrote his firſt Epiſtle by Syluanus, declaring that the ſame doctrine and grace, which they ſtode in, and he had preached vnto them, was true, infallible, and immortall. True ageynſt the enemie, infallible to their expectation, immortall in contineuance, comfortable for the Soule, neceſſary to ſaluation. And this Babylon is meaned to be that famous Citie of Egypt, nowe called in the Hebrewe tounge Ceirum, where the Sultane lieth: the circuite about is 13. or 14. Germane myles. From this Peter wrote this firſte Epiſtle, whiche is manifeſt by the 15. verſe of the fifth chapter, where he ſayeth, that the Churche of Babylon dyd ſalute them, and his ſonne Marke, who as Dorotheus writeth, was buried at Alexandria in Egypt. Now muſte we graunte that Peters iourney from Pontus, Cappadocia, Aſia, Bithinia and Galatia to Alexandria and Babylon in Egypt, was very long, for they differ in latitude 11. or 12. degrees, and therefore the tyme muſt be preſcribed in ſuche ſorte, as he might not onely

Peter in Egypt.

S. Marke.

Babylon in Egypt.

1. Petr. 5. ver. 12.

Munſterus Geographus 6. Strabo 17, Ptolom. 4.

Nicephorus lib. 14 ca. 39, writeth that Peter was at Alexandria in Egypt & there placed Marke, and afterward went about to other Cities.

taſte

ritie of Ninus, [illegible] the temple [illegible] and [illegible] (as you may reade [illegible]) [illegible] Crocodiles, Dogges, and such other [illegible] [illegible] Babylon, Rome, by an Allegorie [illegible] de, but their [illegible] their opinion [illegible] authoritie. For all others [illegible] Egypt [illegible] at Alexandria) and there to haue preached that [illegible] Gospell, which he had committed to writing: And for the familiaritie that was betweene Peter and Marke, [illegible] sonne. And in deed, he was his Disciple [illegible] Egypt, [illegible] as Peters [illegible] the eight yeare of Nero his raigne, as Hieronimus writeth in Catalogo. And Eusebius Lib. 2. Cap. 24. And notwithstanding was at Rome the second or third yeare of the sayd Nero, as is manifest. For that yeare Paule wrote the Epistle to the Colossians from Rome. [illegible] Peter [illegible] in Egypt, before the eight yeare of Nero his raigne, [illegible] that Peter being in Egypt [illegible] Asia. If before the eight yeare, [illegible] Egypt some parte of Nero: if some parte, then was not he at Rome all the tyme of Nero, if he was not at Rome vnder the [illegible] yeare of Nero, and [illegible] yeares before: then [illegible] the opinion of the Papistes, that say that he was Pope at Rome [illegible] [illegible] before the death of Paule, for if [illegible] ben dead) Peter would not haue [illegible] that Marke had saluted the dispersed brethren. But that this matter maye be playnly perceyued, and the [illegible] the Magisters [illegible] their [illegible] Peter was the [illegible] yeare of Caligula [illegible]

Cicero de [illegible]

Nicephorus [illegible] 43.

Nicephorus Lib. 2. cap. 43

1. Petr. 5. ver. 13.

Colo. 4. v. 10

Lebeus in the conuersion of Paule.

yeare after Chriſtes paſſion, and the eight yeare of Paules conuerſion, wherfore Peter fearing the tyrannie of Herode, as I ſayd before, conueyed himſelf out of the preſence of Herode. And all the whyle that Paule and Barnabas preached to the Gentiles, Peter remayned in Iudea, which was about ſeuen yeres. And thus are wee comme to the ſixthe yere of Claudius, the ſixtenth after Chriſtes paſſion, and the fiftenth of Paules conuerſion. After this Councell (how long I can not certenlye coniecture) hee toke his iourney into Pontus, Galatia, Cappadocia, Bithynia, & Aſia, where hee taried ſeuen or eyght yeares and more, as I haue ſpecified before. Others apointe but * fyue yeares, put to ſeuen yeares, in which they ſaye hee was at Antioche. By this order of tyme wee haue brought it too paſſe euen according too the preſcription of the Papiſtes, and after ſuche an infallible ſupputation, that it can not bee denyed, vnto the ſixth yere of Nero, which was the .xxx. yere after Chriſtes paſſion, and .xxix. after the conuerſion of ſaint Paul. In ſo much that hee could neyther bee .xxv. yeres at Rome, neyther ſeuen monthes, neyther ſeuen dayes, neyther one yeare of Nero. If any man can refelle any parte of this diſcourſe, wee will geue him thankes, partelie for that hee ſhall delyuer vs out of errour, and alſo for that hee ſhall ſet forthe the truthe. If Peter lyued after the death of Nero, as this Hiſtorye declareth, howe coulde hee bee put to deathe by Nero? I haue proued before, that hee was at Babylon in Egypte, which is diſtant from Rome ten or eleuen degrees in latitude, and in longitude .xx. which muſt nedes bee a longe and tedious iourney. For Babylon of Egypt ſtandeth in 62, 25: 30, 0. and Rome 36. 40: 41. 40. It apereth that Peter was at Corinthe alſo: for it is written, that ſome holde of Paule, ſome of Apollo, and other ſome of Cephas, which was Peter. If the Corinthians had neuer ſeene Peter, neuer herd of him, neuer had ben conuerſaunte with him, why would they haue holden of him? It may bee that hee went to Corinth when hee was in leſſer Aſia, which differeth not from Corinth aboue ſix or ſeuen degrees in latitude, and as much in a manner in longitude.

Act.12.ver.13.

Act.13.and 14.

Act.15.ver.7.

Leuit, 1.lib.2. cap.10
Bucihinger.

Afore Chriſts paſſion, 30.

yee muſt aſcribe ſome yeares to this long iourney.

1. Corinth 1. ver, 12.

Let vs comme to an end. If hee ſuffred not deathe at Rome, where died hee? It appereth that hee died at Hieruſalem, bycauſe that hee was appointed a teacher of the Iewes. For Chriſte ſaieth,

Peter dyed not at Rome.
Gala.2.ver.7
Matth,23. ver.34.

that hée ſent to the Hieroſolymitanes Prophets, wyſe men, and learned men, and hée prophicied, that ſomme of them they ſhoulde kill and crucefye: by theſe hée meaneth the Apoſtles and other teachers. Which of all the Apoſtles was crucefied at Hieruſalem? But ſomme muſt needes bée crucefyed there, or els Chriſtes wordes ſhould ſeeme not to bée true. Wherfore Hierom & Lyra with the interlyned Gloſe uppon this place affirme, that Peter wes crucefyed at Hieruſalem by the Iewes.

Euthim vpon Math. 23.

Peter crucified at Hieruſalem.

Thus mutch as concerning the hiſtorie, lyfe, peregrination, and death of Peter. Thoſe preſumptuous and legend lyes, with Feſtiuall fables, whiche they auouch, are diſſonant, contrary, and varyable among them ſelues. Somme ſayeas Euſebius, that Peter came to Rome the ſecound yere of Claudius, ſomme the thirde, ſomme the fourth, as Damaſus: when as all this tyme hée was not out of Iury. The diſcorde of writers cauſeth ſuſpicion. Diſcorde is contrary to concorde. Where is truthe if concorde bee abſent? Conſider their diſcorde: Euſebius ſayeth, that Peter raigned at Rome .xxv. yeares, Hierom .xxviii. Beda .xxix. Damaſus affirmeth that hee came to Rome in the tyme of Nero, which was the fourtenth yeare of his Raigne, and notwithſtanding was at Rome whole .xxv. yeres, thre monethes, and ſeuen dayes. Howe is it poſſible that Peter came to Rome in the tyme of Nero, and ſuffred in the laſt yere of Nero, and yet taried there .xxv. yeres, and all in the tyme of Nero, who reigned but .xiiii. yeres. Mendacem memorem eſſe oportet. Can you make .xxv. of .xiiii. or .xiiii. to bee .xxv? Buechingerus ſayeth, that Peter was at Rome .xxv. yeres, ſeuen monethes, and eight dayes. Somme ſaye, that Peter ſuffered at Rome the .xxxiii. yeare after the death of Chriſte, ſomme the .xxxviii. yeare. Nicephorus ſayeth, that Peter was the firſt Biſhop of Rome. Clement in the firſt booke Recognit. ſayeth, that Barnabas was the firſt that was at Rome, and the firſte that planted any Churche there: Hierom ſayeth, that Peter was Biſhope in the Eaſt fiue yeares, Beda ſeuen yeares. Nicephorus ſayeth, that Peter went from Antioche to Rome, and from Rome to Antioche, and agein from Antioche to Rome, where hee ſuffered. Fabularum plena ſunt omnia.

Quo teneam nodo mutantem Prothea vultus?

Euſeb 2.ca.15

The inconſtancy of them that affirme ẏ Peter was at Rome.

Michaell.

Buechingerus.

It was not Damaſus worke but thruſt in by Iyper Crab. Molin contra abuſ. Pap.

Buechingerus.

Niceph. 3. ca. & lib.14.ca.39

Buechingerus.

Bibliãder life of Marke

Euſeb. 3. cap. 2.& 4 Lib.5.ca. 9

Marianus Scotus.

The firſte that planted Religion at Rome were neyther Byſhops nor Popes.

Eccleſiaſt hiſto: Cento.1.

Omnia transformat ſeſe in miracula rerum.

Ireneus and Dorotheus ſaye, that Marke was alyue after the deathe of Peter and Paule: other ſaye, that hee ſuffered the eight yeare of Nero. As they doo diſagree in Peter, ſo doo they in the reſt of the firſt Popes. And thinke yee not that they diſagrace Peter, in making him of an Apoſtle a Biſhope, of a Diſciple of Chriſt a Pope of Rome? But too our purpoſe, ſomme ſaye that Peter made Linus, Cletus, and Anacletus, Biſhoppes of Rome. Somme ſaye, that they were his fellowes & cohelpers: their foundacions are weake, they leane too a broken ſtaffe. Sommе ſaye, that Clement ſucceded Peter with Linus and Cletus, as cohelpers: which as the ſayd Scotus writeth in Anacletus lyfe, denieth that they were eyther Biſhops or Popes. There is no mention of Cletus in any good Author, neyther can it bée proued ſufficiently, whether euer there were any ſuche, or no. Somme ſaye, that hée was Pope twelue yeares, other ſomme, ſeuen. The olde writers place Anacletus immediatlye after Clement, eyther deſpiſing Cletus, or els forgetting him, or els being ignorant of any ſuch, omit him. I ceaſe too nomber all the diſcordes, for Rome it ſelf woulde ſcarſe holde them all.

Peter was not at Rome

1

Nowe, as wée haue proued by the truthe of the hiſtory, that Peter was neyther at Rome xxv. yeres, neyther dyed there: So let vs proue the ſame by probable argumentes, that they maye perceiue their Churche too bée buylded vppon the ſande.

2

Act.18.ver.2

If Peter had ben at Rome, Luke woulde haue ſpecified it, who deſcribeth the Apoſtles Actes diligently and exquiſitely.

After Chriſte 20

3

Rome 16.ver. 3.

Gala.1.ver.18

4

It is euident both by Suetonius Tranquillus and others, and alſo by S. Luke, that Claudius the Emperour did charge all the Iewes as they loued their lyues, too departe out of Rome: if Peter had bin there than, which was the tenth yeare of Claudius, and the xx. after Chriſtes paſſion, and the xix. of Paules conuerſion, without doubte ſomme mention woulde haue ben made of his tarying there or of his departure. Paule ſaluteth Aquila & Priſcilla by name, who were at Rome before the commaundement of the Emperour, & why did hée not aſwell ſalute Peter, with whome hée taryed xv. dayes at Hieruſalem? If Peter had ben there, & had herd the proclamation of Claudius, which hée muſt néeds haue heard, if hée had ben there, hée woulde haue ſhaken the duſt of his féete, following the precept of Chriſt. And neyther could hée haue taried at Roome, neyther hée wolde: hée could not bycauſe of Tyranny, & wolde not becauſe the citie was not worthie of ſuch a meſſage as hée brought with him. How can they now ſaye, that hée taried there .xxv. yeres vii. monethes, & vii. dayes? But why did they not make Paule the firſt Pope, ſéeinge that hée was not only appointed too bée a teacher too the Gentiles, but alſo Luke affirmeth, that hée was at Roome: and Euſebius maketh him the firſt Biſhop of Rome? They woold rather haue made Paule an Heretique, if they had could, becauſe that hée inueyeth ſo much ageinſt the Antechriſt of Roome. There was one brought before a Juſtice of the Weſtcountrie for religiõ, who aunſwereth, béeing demaunded of a matter of religion, that Paule ſayeth ſo: Paule? ſayeth hée, if Paule were here hée ſhould go the ſame waye that thou ſhalt go, & ye were both worthie to bée burned, & I wolde cary a fagotte to burne you both. Paule béeing at Rome in the tyme of Nero, wrote to the Coloſſians, ſaying that Epaphras, Luke, & Demas ſaluted them. Was Peter inferiour to them? was hée not worthie to bée named? were his ſalutacions to bée deſpyſed? wherfore if hée had ben at Roome, hée woolde haue made mention of Peter, béeing head of the Apoſtles. And to Timothe hée writeth, that Demas was reuolted, Creſcens was gone into Fraunce, Titus into Dalmatia, deſiring him to bring Marke with him, bycauſe only Luke was with him. If Luke was there only, ſurely Peter was not there. And Paule writing to Philemõ ſayeth, that Epaphras his felowe pryſoner, Marcus, Ariſtarchus, Demas, & Luke, his cohelpers, ſaluted him. If Peter had ben there béeing an earneſt profeſſor of Chriſt, ſhould not hée haue bẽ apprehended as ſone as Epaphras? ſhould not hée haue ben as good a helper as Demas? as Ariſtarchus? as Luke? was hée not woorthie of naming?

Act.13.ver.51
Mar.6.ver.11
Luk.9.ver.5.

Act.28.ver.16
Euſeb. lib. 3.
cap.21.& cap.15

5
Coloſſ.4.ver.
12 & 14.

6
2.Timothe 4
ver.10.and 11.

Epiph. & theodoret.

To Philemen
ver.23 and.24.

Hithertoo I haue obſerued as appereth by the texte, too proue euery thing by order of tyme and place, and alſo by other circumſtances: now I thinke it good alſo to recite the order that Hierom & other old writers obſerue in this matter, who gather their hiſtorie out of Luke and Paule, as wée do: which order though it be not ſo probable to ſomme, notwithſtanding it maketh better for our

The old Authors diſcourſe vpon Peter.

purpoſe. For after the order which I haue deſcribed hitherto, Peter was at Hieruſalem the firſt yeare of Claudius the Emperoure, the.xvi.yeare of Chriſtes paſſion, & the.xv.yeare of the conuerſion of ſainct Paule. But Hierom and others will haue the Councell, which was holden at Hieruſalem in the.xv.of the Actes, to haue bē the .xvii. yeare of Paules conuerſion, and in the eightenth yeare from Chriſtes paſſion, & in the eight yeare of Claudius. And they are perſuaded by the firſt chapter to the Galatians verſ. xviii. & by the ſecond chapter verſ. j. where Paule expreſſely maketh mention of.iij.yeares ſpent at Damaſcus and in Arabia, and after thoſe.iii. yeares to haue comme to Hieruſalem to the Councell, the.viii. yeare of Claudius. With what countenance than can the Romiſh catholiques ſaye, that hée went to Rome the ſecond yeare of the Emperour Claudius? If wée interprete the places of the firſt and ſecond chapter to the Galatians as Charles Molyneus, an Aduocate of the highe Senate & Parliament of Paris, dothe, than muſt wée ſaye, that Paule continued at Damaſcus, in Arabia, and his retourne to Damaſcus, full fyue yeares: & than.xiiii. yeare after both Paule & Peter to haue ben at the Councell. Than muſt wée affirme, that Peter was at Hieruſalem the.x. or.xi.yeare of Claudius, which was the.xix.or.xx.yeare after Chriſtes paſſion. And in the.xviii.or.xix.yeare of Paules conuerſion, which was ý.xi.yeare of Claudius, Peter departed to Antioche, where hée was thē reprehended of Paule. Then both by Molyneus ſupputation, and by the other, which wée haue recited before, Peter coulde not comme to Rome the ſecond yeare of Claudius. And therfore whatſoeuer the Papiſtes buylde of Peter*, it is ſone ſhaken downe, as grounded vpon the ſandes. If Peter continued full ſeuē yeares at Antioche in Syria, as the Papiſtes affirme, then coulde not hée haue ben at Rome vntill the.iiii.yeare of ý Emperour Nero, which was.xxvii. yeares after Chriſtes paſſion. By this diſcourſe hée could not haue ben Pope at Rome.xxv. yeares, as the Papiſtes dreame, vnleſſe that hée had lyued after Nero, after Galba, after Otho, after Vitellius, Veſpaſianus, and Titus, vnto the tyme of Domitianus, as manifeſtly appereth by their Reignes. For Nero reigned.x. yeares, after the.iiii. yeares which I haue ſpecified: Galba.vii.monethes, Otho,iii.monethes, Vitellius.viii.monethes, which was a yeare & a half,

The yeare of
Chriſt.
Act.15. ver. 7.

Molineus

After Chriſt ý
18 & 19. yeare
Act.15

After Chriſts
paſſion the 20
yeare.

After Chriſt ý
23.24.25.26,
27.

Eccleſiaſt.hiſ.
Cent.1.lib.2.
cap.10.

After Chriſte
27.yeare.
Molyneus cō
tra Abuſus
Paparum

Peter not at
Rome,

a half, Veſpaſianus.x.yeares, & Titus.ii.yeares. So that theſe.xxv. yeares, that Peter ſhould haue ben reſident at Rome, ſhould haue aatended too the.ii.yeare of the Emperour Domitianus. So that Peter ſhould not haue dyed in the tyme of Nero, as the Papiſtes reporte, who affirme with one voyce, that Peter was crucefied at Rome, with his héeles vpward & his head downward, the.xxxviii. yeare after Chriſtes paſſion, & the.xiiii.yeare of Nero: whẽ as wée haue proued by their own reportes, Chronicles, Hiſtories, & Authors, that hée lyued.xv.yeares longer, euen too the ſecende yeare of the Emperour Domitian, which was after the paſſian of Chriſt liii. or liiii. yeares.

Egeſip.lib. 3. cap. 1.

Buechingerus. Hab. Loriopol.

Hithertoo wée haue proued by the hiſtory, and by argument, and alſo by authoritie, that Peter was neuer at Rome. Now let vs confute their preſumptions and obiections.

The. 1. obiection.

They obiect, that the olde Authors saee, that hée was there: I anſwer, that thoſe olde Authors haue no ſtaffe too ſtick too, no ſcripture, no ſufficient authoritie, not one woorde, neyther out of the olde Teſtament, nor of the newe. Let vs confute Egeſippus, out of whom they haue all their fables, whereby they wold proue Peter to haue bin at Rome. Firſt this fabulous and lying Egeſippus is not hée that Euſebius maketh mention of Lib. fourth. Cap. 8. 22. For hée gathered his bookes out of the Ghoſpell ſecundum Hebræos & Syros, & hée wrote commentaries, wherin hée wrote the doctrine & actes of the preaching of the Apoſtles in an homely & ſimple ſtile inmanner of an hiſtory, and did contend efectually againſt Heretiques: this fabulous Egeſippus wrote in Greke. Secondly, this Author wryteth an highe ſtile, & affecteth an other kynd of phraſe: the other is an homely ſtile, as Hierõ noteth. This ſuborned Egeſippus wryteth fyue bookes of the deſtruction of Hieruſalem, out of Ioſephus: the other the actes of the church, frõ the paſſion of Chriſt to his own tyme, which was after Chriſtes natiuity about.145. yeares. Thirdly, the trew Egeſippus wrote the actes of the preaching and doctrine of the Apoſtles, out of the Ghoſpell ſecundum Hebræos & Syros: this ſuborned Egeſippus gathered his bookes out of Ioſephus, neyther doth Hierom nor Euſebius make mention of them.

Fourthly, this Euſebius that wée haue, maketh mention of Conſtantinople, vnto the which the citis of Rome was equall in dignitie. This was done in the tyme of the Emperoures Gratian and Theodoſius in the yeare of Chriſt, as Pantaleon noteth, 383. The true Egeſippus was about the yeare of Chriſte, 146. and this Councell ſpoken of in the latter Egeſypus, was about the yere of Chriſt 383. ſo that now it is manifeſt, that this latter Egeſippus was 200. yeare and aboue after the former, and therefore ſuch a one as serued to ſet out fables for the mayntenance of the Pope & his ſuperſtition: reade more in Cornelius Gualterus, vpon Egeſippus, and in Vilierius. If a man do well conſider thoſe fables, that Egeſippus writeth lib. 3. c. 2. how that Peter and Simon Magus dyd contende whyther of them ſhould renine Nero his Coſen that was dead, and how that, if Peter could not do it, hée ſhould dye for it: and if Simon could not, & that Peter could do it, then Simon ſhould ſuffer death. And howe that Peter met Chriſt at the gates of Rome, and aſked of Chriſt, Domine quo vadis? And how that Chriſt anſwered, I come ageyne to bée crucified: and that Peter returned and was crucified with his héeles vpward. It may bée eaſely cõſidered that hée was one of the Popes friends, &c.

Ireneus in the firſt chapter of his third boke writeth, that Mathewe wrote his Goſpell what tyme as Peter and Paule preached the goſpell at Rome, & founded the hurch there. If Peter was at Rome at that tyme when Mathewe wrote his Goſpell, then dyd not hée come to Rome in the ſecond, third, or fourth yeare of Claudius, as the Catholiques reporte. For as yit Caligula was aliue, and in the third yeare of his Empyre and reigne, Matthewe wrote his Goſpell. Neyther was Paule at Rome in the tyme of Caligula, in whoſe third yeare Matthew wrote his Goſpell, euen eight yeare after Chriſtes aſcenſion, and 41. years after his natiuitie. For it was 24. years after Chriſtes deathe, before Paule came to Rome. Howe could Paule preache at Rome the eyght yeare after Chriſtes aſcenſion, when as hée came not to Rome vntill the 24. yeare after Chriſtes aſcenſion? Could hée preache at Rome before that hée was there? It was the ſeconde yeare of Nero, that Paule came to Rome, as ſhall appeare moſt manifeſtly ly to them that will conferre the 28. of the Actes of the Apoſtles, with the order of tyme, with the yeares of the Emperours, and with Euſebius in Chronice, and Hierome in the lyues of Eccleſiaſticall writers. Conſider whether that Ireneus can make the 3. yeare of Caligula, which was the eight yeare after Chriſtes Aſcenſion, to bée the ſecond yeare of Nero, whiche was the 24. yeare after Chriſtes aſcenſion. Nowe, if Peter came not to Rome tyll Paule was there, or if hée were there with Paule at any tyme, then could not Peter bée there tyll the ſeconde yeare of Nero, ſo that hée was neyther at Rome in the tyme of Caligula, who reygned thrée yeare: nor in the tyme of Claudius, who reygned 14. yeare. So that by this order, and playne demonſtration, Ireneus wordes are neyther of force, neyther worthy to bée read, & much leſſe, to bée credited. Hierome writeth, that Peter came to Rome the ſecond yeare of Claudius, which is no trewer then this that the ſame Hierome ſayeth that Peter was the prince of the Apoſtles. Was hée the Prince of the Apoſtles, when Paule withſtode and reproued to his face? Galat. 2. ver. 11. whom Chriſt called Satan? who calleth himſelfe but an Elder with the reſte? 1. Petr. 5. who was ſent by the other Apoſtles, Actes. 8? Could Peter come to Rome the ſecond yeare of Claudius, when as Hierome himſelfe in the ſame place ſayeth, that firſt hée went to Antioche, where hée was Biſhop, and from thence hée went and preached to the diſperſed Brethren in Ponto Gallatia, Cappadocia, Aſia, and Bithinia, and then went to Rome the ſeconde yeare of Claudius and continewed there 25. yeare. If he came to Rome after that hée had bene at Antioche, and in theſe other countries, as Hierome reporteth, then came not hée to Rome the ſeconde yeare of Claudius, as the ſame Hierome contrudeth. For this yeare was the firt yeare of Nero, which was after the ſecond yeare of Claudius, 17. yeare, as I proue in this booke, and as it foloweth neceſſarely by the computation of yeares, and order of the hiſtoriographers. As concerning Euſebius, hée was an Arrian, and gathered his hiſtorie out of thoſe bookes that were condemned in codice Sancta Romana, 15, diſt. 11. And when hée was an Arrian, hée wrote this hiſtorie Tripart. lib. 2. cap. 7. Read lib. 2. cap. 11. of the ſayd Tripartit. Hée is contrarie to himſelfe, for hée ſayeth lib. 3. cap. 2. that Peter came not to Rome tyll the laſt yeare of Claudius, read Moſineus & Rhenanus, & you ſhal find many mo reaſons wherby ye may cõfute Euſebius. If ther bée any other authours in this errour, they may be as eaſely reiected as theſe. And if we are forbiddẽ to ad any thing, or take any thing away: if ẏ old authors may cauſe Peter to be at Rome without authoritie, we may affirme ẏ he was not at Rome with authoritie: if they of their own heades hold that Peter was at Rome, we may by euident demõſtrations, aſſured arguments, & infallible reaſons, proue that hée was not at Rome. If they ſay and not proue, and wée both ſaye and proue, whether is of more Authoritie? They ſaye that hée was at Rome 25. yeares, and came eyther in the tyme of Claudius, or Nero: wée proue that all that tyme hée was eyther in Iurie, Antioche, Aſia, or Egypte. They ſaye that Euſebius, an Arian or counterfeyt Damaſus ſayeth ſo: wée ſaye that Chriſtian Luke, and true Paule proue the contrarie. They write contraries: wée concordances, they abſurdities: wée ſenſible argumentes, they alleadge fables, and wée truths: They ſay that Peter was at Rome both quicke & dead, wée denie both. They ſaye ẏ Peter, when hée died, willed Clemẽt then (being at Rome) to write to Iames of his death. But Iames was dead by their owne authorities, before Peter ſuffered, ſeuen yeares, for Iames was caſt downe of the pynacle of the temple at Hieruſalem the 30. yeare after Chriſtes paſſion, and Peter (as they reported) ſuffered 37. yeare after chriſtes paſſion: could Clement, being alyue, write to Iames being dead? who ſhould carry the letters? If hée went to purgatorie, who knewe where purgatorie was, for than it was not inuented? If hée were in Heauen, thither aſcendeth none with letters. Perhaps Clement ſhould ſende the letters and laye them vpon Iames graue, that he might riſe on the night and reade them, as in the councell of Nyce they ſay that Chaſantus and Muſonius, two Biſhops of the councell of Nice, dyd ſubſcribe to thoſe matters that were concluded in the councel, deſired by the reſt, who layd the actes vpon their graues, requiring them to ſubſcribe for a better aſſertion, & the next morning they reſorted to their graues, & found both their handes ſubſcribed. They write that Euſebius reporteth that Peter was requeſted of his brethren & fellowes, to departe out of Rome, leaſt

Nero

Deutro.4.ver 2. Prouerb.30 ver.6. Apocal.22.ve. 18.19.

Molineus proueth him an Arriã in his book againſt the Pope.

2. Obiection

Epiſtola decretales hillir. Iames his death. Euſebi. 2.cap.23.

Monſt. G. ma ior Lebeus.

Polidor. libr. 6.cap. [illegible] Concilium. terrar i. Plato Volat. Niceph. libro. 8.cap.23.

Egeſippus. 3 cap.2.

3. Obiection

Nero ſhould perſecute him to death. Peter went out at their requeſt, & when he came to the gate he met Chriſt and ſaide thus: God ſaue you Syr, whether goe you? you were beſt to returne, here is to hotte being for you and mée. Then ſayd Chryſte, doeſt thou not know mée Peter? O Peter, Peter, returne, hither I am come to ſuffer ageyne. Naye ſayeth Peter, God forbidde, I will goe: and ſo Peter returned, and ſuffered at Rome. This doctrine taught Doctor Smith, I heard him in Whitengton colledge in London, in Quéene Maries dayes. Hée moued manye affections, and tolde the tale on this wyſe: Mayſters, ſayeth hée, you are in a great errour, as concerning the bleſſed Sacrament, and all your truſt was in Cranmer, Rydley, & Latymer. As for Latymer, hée ſayd in open diſputation in Oxforde, that hée had no learninge in that matter, but out of Cranmers booke. Beſydes this, I diſputed with Latymer 20. yeares agone: and then hée hadde no learning. As for Cranmer, hée ſayde that his learninge came from Rydley. And as for Rydley, I diſputed with him my ſelfe now at Oxeford the other day, and I proued my Argument thus: Ille, cui Chriſtus obuiauit Romæ, fuit Romæ: At Chriſtus obuiauit Petro Romæ: Ergo, Petrus fuit Romæ. Hée whom Chriſt met at Rome, was at Rome: But Chriſt met Peter at Rome: Ergo, Peter was at Rome. By this Argument I proue two thinges, and ſinguler myſteries of our fayth. Firſt, that Peter was at Rome, ageynſt them that clatter that Peter was neuer at Rome. Secondly, that if Peter met Chriſt bodely, as Abdias reporteth, and whiche I am ſure is true, or elſe ſuche an auncient, and holy Father would neuer haue written it. Then conſequently hée maye bée aſwell bodely in the bleſſed Sacrament, as hée was met bodely. To this Rydley ſtoode lyke a block, and féelinge hym ſelfe conuicted, aunſwered nothing. Then ſayde I, Cur non reſpondes hæretice, hæreticorum hæreticiſſime. Dyd not I handle hym well? Then denyed hée the minor, which I proued thus: Chriſt met Peter goeing out of Rome, and ſayed, good morrowe Peter, whether goeſt thou? Peter aunſwered, good morrowe good man, whether goeſt thou? Then ſayde Chryſte, I goe to Rome to ſuffer, what? ſayeth Peter, I trowe, onleſſe I take my markes amiſſe, you are Iheſus Chriſte, good Lorde, howe doo you? I am

Doc. Smith. there hee was Curate,

Doctor Smithes Sermon.

Doctor Smithes Argument.

glad I haue met you here. Then ſayd hée to Peter, goe backe and ſuffer, or elſe I muſt et pro te & me. When Rydley had heard this my proſe, and Abdias authoritie, a Doctoure auncient and irrefragable, hée aunſwered neuer a worde. And thus I confuted Rydley in the audience of a thouſand, that hée hadde not one worde to ſaye: yet you ſaye that Chriſt was neuer in earth ſince the Aſcenſion bodely: beléeue with mée, that hée is vnder fourme of bread and wyne. Let this argumente of myne confounde you as it did Ridley your chief champion. Thus much Doctoure Smith, and more in Whitengton colledge churche in London, ſtanding in the ſtreat called towre Ryall, a little aboue the thrée Cranes in the Wynetrée.

4. Obiectiõ.

If, ſaye the papiſtes, wée holde not and defende ageynſt theſe heretiques, that Peter was at Rome, than our churches eſtimation is done, our prerogatiue periſheth: our preeminence no better then others: our glorie diminiſhed: our holineſſe empayred: our authorities annihilated: our honors negnected: our diſſimulation detected: our cuſtomes ware colde: our perdones peruerted: our Iubilees ieſted at: our Religion rayled vppon, and all our pompe fall to nothing.

The ſolution. of the. 4. Obiection.

Galat 2. ve. 11

Chryſoſt vpõ þ 20. of Mat.

Hiero. ad Euan. diſtinct. 93 can. legimus. diſtinct. 95. Can. Din.

I aunſwere, Peter ſought no ſuch vanities. Chriſt willeth him that would preſume aboue the reſt, to bée inferiour to the reſt. Paule gaue no place to Peter. Chryſoſtome ſayeth, that hée that in earth ſéeketh ſupremacie, ſhall finde in heauen confuſion, neyther ſhalbée nombred amonge the ſeruauntes of God. Hierome ſayeth, that whereſoeuer a man be Biſhop, whether at Rome, Engubie, Conſtantinople, Rhegij, Alexandria, Thebes, or Guarmaria, the office is all one, the merite all one, and degrée all one. Who ſoeuer ſayeth Gregorie, calleth himſelfe the vniuerſall prieſt, or deſireth to bée called ſo, is a forerunner of Antichriſt, reade Gregorie Epiſtola 76. 78. 79. 83. 92. 194.

Here endeth the firſt Diſcours.

THE SECOND DISCOVRS,

Wherein is proued that neyther Peter, nor the Pope, is the head of Chriſtes Church.

The ſecond Diſcourſe.

AS wee haue hitherto proued in the former Oration, or diſcourſe, that Peter was not at Rome. So let vs in this ſeconde Treatiſe conclude, that neyther hee neyther the Pope, neyther any of his Succeſſoures is the heade of the Churche, neyther the Church or Seate of Rome to bee preferred before others. As out of the head and brayne, which is the ſeate of the ſenſes whereof ryſeth all knowledge (as the Philoſophers and Phiſitians write) and alſo as of ſynowes wherewith the partes of the body are knit and coupled togither, procedeth the lyfe vitall and all mouinge. Euen ſo from our head Chriſt, the fountaynes of grace are deryued, and flowe to water our ſoules, the ſynowes and ſenſible doctrine to inſtruct the mynde, and the ſpirit of regeneration to renewe the whole man. As the heade and brayne miniſter to the whole body feeling and mouing: ſo is Chriſt the head diſtributing to euery man ſeuerall gyftes of the Spirit. He that is the head of the church (which is the body of Chriſt) muſt needes gyue lyfe, ſpirite, mouing, being, ſenſes, feeling, vnderſtanding, grace, and all gyftes of the holy ghoſt, but the Pope can gyue none of theſe. Therefore the Pope is not the heade of the church. He that can not forgyue ſynnes, is not the heade of the Churche. The Pope cannot forgyue ſynnes, Ergo hee is not the heade of the church. Solus Deus condonat peccata, Onely GOD forgyueth ſinne. The Pope is not God, Ergo hee forgyueth no ſinne. As the man is the head of the woman, ſo is Chriſt the heade of the church. This Church are all the faythfull of all ages, the faithfull before the floode: the faythfull after the floode: The Faythfull before Chriſt, the faythfull after Chriſt. If a woman ſhould haue two Huſbandes to her head, were ſhee an honeſt woman? were ſhee not an Adultres? were ſhee not to bee diuorced? Ergo, if the Romiſhe Churche haue two heades, Chryſte and the Pope: ſhee is a Strumpette, an Harlotte, a Curteſane,

Theodoret. vpon ý Coloſ. cap. 2. ver. 19.

Chriſte is the head of the Church.

Epheſ. 4. ver. 16.

The firſt Argument.

Ephe. 1. ver. 22

The Pope is not the heade of the Church

The 2. Argument.

The 3. Argument.

Luk. 5. ver. 21

Epheſ. 5. ver. 23.

The Church.

Confer the 1. to the Cor. 11. ver. 3.

to the Rom. cap. 7. ver. 3.

and the Churche of Satan. Moreouer, Chriſte is zeleous ouer his congregation, hée will haue no fellowes, hée is ſufficient alone, hée néedeth not the Popes ayde. The Popes head may be dronke, Chriſtes is alwayes ſobre: his franitique, Chriſtes perfect: his phantaſticall, Chriſtes ſubſtanciall: his feble, Chriſtes ſtronge: his mortall, Chriſtes immortall. Hée that maketh him ſelf the head of the Church, hée muſt make him ſelf her huſband: but what an huſband is the Pope? Surely an adulterer, if hée preſume to take an other mans wyfe. Is not the Church Chriſtes wyfe? Thã is ſhée not the Popes, becauſe that ſhée can not haue two huſbands at once. If hée bée an adulterous head, ergo hée is Antechriſt.

Howe coulde Peter bée Pope at Roome, when as it was not lawfull, nor permitted to teache, but priuatlie in houſes? Where was his authoritie? where were bothe his ſwoordes, Temporall & Spirituall? Neyther had hée the Temporall to repreſſe Nero his tyrannie, neyther the Spirituall to rule the Clergie. Was not Paule as good as Peter? Did hée not reſiſt him to his face? Was Paule inferiour to any of the Apoſtles? Howe chaunceth it, that Peter could not rule them, that put him to deathe? where was the mightie power of M. Pope? Is hée the head of the Church, whom Chriſt calleth Sathan? Is not that Satanas church, which Satan ruleth? But Peter is called Satan, Ergo that church which Peter ruleth, is the church of Satan. But ſaye the Papiſtes: Our Churche is founded vpon Peter. Then is the foundation vitious, the buylding odyous, the pillers which are the colledge of Cardinalles, very rotten and corrupt, and the pallace of Prelates peſtilent, and all that they do beaſtlie, ſenſuall, carnall & of Antechriſt. For Chriſt ſayeth to Peter: Awaye Satan, hence Dyuell: for ſo ſignifyeth the Hebrewe worde: thou offendeſt me, thou ſauoreſt of earthly thinges, and not of heauenly. If the head be Dyueliſh, what are the members? what is the body? The Romiſhe churche is the body, is this churche without ſpotte or wrinckle? is this of God? is this the piller of truthe? is this the kingdome of God? Naye, it is as Petrarche writeth, the ſinke of ſinne, and puddle of Goddes yre: A denne of Wolfes, Lyons, Foxes, Dragons, and Tigres. Peter ſauored of earthly thinges, and ſought earthly thinges, and ſo doe the Popes. Did not Peter denye Chriſt, that

Gala.2.ver.11

Math.16.ve. 23.

After hee had ſayd to Peter and vpon thee I will buylde my church, he calleth him Sathan. And Paule reproued him after this.
Gala.2.ve.14
Ergo ÿ Pope may and doth erre.
Iohn.6.ve.71
Apoca.12.ver 9.10.

they might make in the mount where Chriſt was gloriouſly tranſformed, three tentes? he ſauored of none other thing, then of earth. And did Pope Leo any other thinge, when he anſwered Peter Bembus a learned Cardinall, alledging a ſentence out of the Ghoſpell to him, that it was knowen well ynough in all ages, how much that fable of Chriſt did profit the Popes and their ſucceſſours and adherentes? And that ye ſhall vnderſtand that the Church is neyther founded vppon Peter, nor of any other man, ſainct Paule ſayeth, that Chriſt is only the foundacion. And Chriſt, when the Apoſtles did ſtryue for ſuperioritie & ye preeminencie, ſayd to them, reprouing their ambition, that hee that preſumed to be higheſt, ſhould be loweſt, and a miniſter too the reſt. Which wordes declare, that Chriſt woulde haue no ſuperioritie amonge his Apoſtles. Did not Peter deny Chriſt three tymes? Is hee worthie to bee the head and ſteward of his family, that denyeth his Maiſter? that ſweareth that hee neuer knewe him? Such are Peters Succeſſors, for they ſweare that they neuer knew ſuch a ‡ beggerly body as Chriſt was. For ſaye they, Chriſt was pore, * wee bee riche. Chriſt a begger and had nothing, wee haue the whole worlde. And it is prophecied by Dauid of vs: ‡ Omnes ſubieciſti ſub pedibus eius, oues & boues & pecora campi. To the Pope God hathe layd all thinges vnder his feete, ſheepe, oxen, and all cattell. Peter did fyght and cut of Malcus eare, the Popes cut of the Emperours heades, fyght with them, ſubdue them, and treade vppon them. Theire foundation is the ſword, fyre, fagotts, tyrannie, and all iniquitie. This ſword Chriſt bad Peter put vp, they drawe it, and ſhaketh it ouer all Nations. Where proue they that Peter was the cheifeſt of the Apoſtles? where proue they, him too bee the beſt, or ſuch a one as all the other ſhoulde obey? was hee the Vicegerat of Chriſt? can he doo all that Chriſt can doo? who was reproued of Paule, the leaſt and loweſt of all the Apoſtles? where was his ſword than? where was his courageous ſtomacke? Did not little Paule foyle great Peter alwaye? Wherfore yee ſee that the Pope founding his authoritie, ambition, diuine glory, ſupremacie, dignitie, and ſuperioritie, vppon Peter, muſt needes fall, or muſt needes bee grounded vppon errours and iniquitie.

Ma.17.ver.4

Leo the 10. Pope.

Buſgradus. And B.

1.Cor.3 ver.11

Mat 22.ve.26
Luk.22.ve.16

Math.26.ver 34.

Luk.9.ve.18

John.3 Pope denounced thē too bee heretiques ye affirmed ye Chriſt had no worldly ſubſtance.

Pſal.8.ve.67

Mat.26.ver.51.

Gal.2.ver.11
1.Cor.15.ver 6.

Many Popes at once, to many to be good.

The place maketh the Pope holy.

That which hath twoo heades is monſtruous, but if Chriſt bee head, (as hee is the only head) and the Pope alſo, than is it a monſtruous body. But more monſtruous is that body, that hath three or foure heades: for at once there were three or foure Popes together, & euery one called him ſelf head. Which of them was the head? let them anſwer, if they can: if they can not, let the head fall with the body. If Rome make the Pope holy, if the ſeate where the Pope is, can not erre, if his church bee catholique and vniuerſall, how chaunced it that at one time in the yeare of Chriſt 1411. Clement was Pope at Auenion in Fraunce, Pope Vrbane at Roome, Benedict the .viii. ſucceded Clement at Auenion in Fraunce, Gregorie the .xii. was the Pope at Rome, John Pope at Bononia, and all depoſed in the Councell of Conſtance. One of theſe reuiled an other, blaſphemed an other, curſed, excommunicated, calling one an other Antechriſt, Traytor, Murtherer, Sonnes of Beliall, Seruauntes of Satan, Heretiques, Sciſmatiques, and Cruell Tyrauntes. If the preſence of Peter make the place to bee the beſt, and of moſt authoritie, why was not Hieruſalem the chief Cittie, the highe See, and the Metropolitane of the whole worlde? For there Peter preached firſt, and conuerted many thouſandes. And ye can not reade of one that hee conuerted at Rome, when hee was neuer there, as the former diſcours proueth. Where gaue Chriſt, and at what tyme, the authoritie and prerogatiue of loſinge and byndinge? Hee gaue it before his death, and in Iurye: than by good reaſon that tyme ſhould bee better than this, & Iury holyer than Rome: for many hundreth yeares after was Rome eſtabliſhed. Now, bycauſe neyther tyme nor place is eſteemed among Chriſtians, but fayth in Jeſu Chriſt: there is the Church, where Chriſtians worſhippe him in veritie. Then Rome is not too bee preferred before the whole world, neyther a Cittie before Citties, a Towne before Shyres, a ſmall parte of Europe, before Aſia, Africa, and America. Beſides this, why is not Antioche, Pontus, Galatia, Cappadocia, Bithynia, Aſia, Egypte, and Babylon, too bee preferred, ſeeing that there hee preached, there hee planted, there hee graffed, there hee did ſowe, there hee watered, there hee taught and inſtructed, and brought the people from errour to truthe, from

Superſtition to Religion, from Tyrannie to Clemencie, from Fraude too Syncceritie, from Diſſimulacion and Hypocriſye too Veritie, from Auarice too Frankeneſſe, from Wickedneſſe too Vertue, from Earthly thinges too Heauenly thinges, from the admiration of worldly pompe too the contemplation of heauenly thinges, from Hell too Heauen, from miſery too felicitie, and from earthly poſſeſſion too the inheritaunce of Iacob, too the boſome of Abraham, too the poſſeſſion of Iſaac, too the lot of Danyell, and too the Paradiſe of the bleſſed thief.

Epiſt. Peter. cap. 1. ver. 1.
Gen. 49. ver. 33.
Luk. 16. ve. 22
Ge. 35. ver. 29.
Da. 12. ver. 13
Luc. 23. ve. 43

NOWE, I haſte too the confutacion of their Argumentes, whereby they go about too prooue that Peter and the Pope is the head of the Church. But firſt I will declare a true hiſtory, from tyme too tyme, and that breifly, what they were that were afore the Pope; and howe the Churche of Rome came too ſuch a prerogatiue and dignitie.

The Hiſtorie.
Luc. 4. ver. 17

Chriſt him ſelf diſputed and reaſoned with the Doctoures, oppoſing, aunſwering, and confuting them: ſo did John the Baptiſte, ſo did the Apoſtles, ſo did Stephan, ſo Aquila, Apollo, and all other that had any of theiſe giftes, which are repeted in ſaincte Paule. And this order of euery man too vtter his giftes, continued vntoo the tyme of Theodoret, and vntoo the tyme of Gregorie the ninth Pope of that name, as appereth by his lawe: for hee made lawes, that no Laye man ſhould preache of whatſoeuer degree hee were, Noble man, Gentle man, and other. An Elder and a Biſhoppe were both one at the beginning, Act. 20. verſ. 17. 28. which two verſes conferred will ſhewe you that there is no difference betweene an Elder and a Biſhoppe. The which Paule proueth, and Hierom and Theodoret vpon the ſame chapter. Paule in that place calleth Biſhoppes & Elders ſuch, as taughte the people and inſtructed them: and Deacons ſuch as prouided for the poore, lyke too our Church Wardens. Afterward they began too alter this order: for Euſebius libro. 4. &. 5. affirmeth, that the Church was a virgin immaculate vntill the death of John the Euangeliſte, and than errours to haue creaped in, who dyed from the birth of Chriſt. 150. yeares.

1. Cor. 14.
Theodoret vpon the 1. to the Cor. 14.
Decret. 5. titule. 8. cap. 14.
A Byſhop.
An Elder.
Philip. 1. ve. 1.
Deacons.

Iuſtinus Martir ſaieth ſo, who was in the yeare of Chriſte. 145

Beza vpon ẏ 1. too the Philip. ver. 1.

Metrapolis.

Carthage Councell.
Calcedō counſell.
Antiochine counſell.

Nycene councel in the yere of Chriſt. 324. or 326. or 328.

Conſtantinople councell 2. Anno Chriſti 383.
Rome was not ſuperior, nor yet the Pope.
Viclerius de ſtat. primat. eccleſie
Archebiſhoppes.

Nicene. councell. cap. 7. & Iuſt. nouell conſtitu. 123

And about [illegible]0. yeares after his death, or before the Church began to haue one as cheef, whom they called, a Preſident, or one as an Ouerſeer of the people: and here ſayeth Beza, the Deuill began to practiſe his peruerſitie, and laye the foundacion of his Tyranny. Euery Citie and Towne had a Biſhoppe that taught them: but emong them there was no ſupremacie. The Emperoures afterward which had certeyne principall Cities in euery Shyre one or more, whereto all the countrie about reſorted to the Law, and to decide other matters, gaue greater authoritie to the Biſhoppes of the Mother cities (for ſo they were called) then to the Biſhoppes of other Villages in the countrie. And as they called the mother cities Metrapoleis, or matrikous kathedras, or meizonas poleis: ſo dyd they call the Biſhop or Miniſter thereof or Paſtor, protonton, proſenonta, proestota, or patriarchin, or Metropolitin, As they call the great Cities, Mother Cities, Mother ſeates, The firſt ſeates, or greater Cities: ſo did they call the prieſt therof, or myniſter, or Byſhop, or paſtour, the firſt, the chiefe, the preſident, a Patriarche, or Metropolitane. We reade in the councell of Nyce, that Alexandria was chiefe ouer Egypt, Lybia and Pentapolis, and Antioche was chiefe ouer the countries about, as Rome was in Italie. Where was there any ſuperioritie more at Rome then at Alexandria, or at Antioche? In the ſecond councell holden at Conſtantinople, it was decreed, that the Biſhop of Alexandria ſhould gouerne the Eaſt countries, & that Antioche might haue that dignitie that was appointed in Nycene councell, the Biſhop of Thrace his countrie: the Biſhop of Pontus his, the Biſhop of Rome Italie, and ſo of all the reſt. Socrates in his hiſtorie repeteth ſeuerall Metropolitanes, which are called Patriarches: for they were both of one Authoritie. As Nectarius ouer Megapolis, meaning Conſtantinople and Thrace, Helladius ouer Pontus, Baſile ouer Ceſarea of Cappadocia: Otrius ouer Miletene in Armenia: Amphilochius in Aſia at Iconium: Optimus at Antioche of Piſidia: Timothe to Alexandria of Egypt: Pelagius to Laodicia: Diodorus to Tharſus: Meletius to Antioche: The Biſhopps of Hieruſalem, to Hieruſalem. Theſe ſame Metropolitanes they called alſo Archebiſhoppes. They (ſay the falſe framed Epiſtles aſcribed to Clemens and Anacletus) were chiefe citties Metra poles: where were Archiflamines and Protoflamines, and therefore Pontianus in Atheneus calleth vinum omnium malorum Metropolin, and ſo ſay theſe forged Archiflamines were turned into Archibiſhoppes.

Becauſe that the firſt Emperours were at Rome, therefore it was called ta presbeia tis timis, that is, the chiefe honour was geuen to Rome: It was the firſt; and Conſtantinople was the ſecond. Of this equalitie or ſuperioritie, or inferioritie read the Councell holden at Chalcedon in the yeare of Chriſte. 453. And Vielerius, where it was concluded that Conſtantinople was of the ſame authoritie with Rome, though it be the ſecond after, and Alexandria the third, and Hieruſalem the fourthe. In the yeare of Chriſt 590. Iohn Biſhoppe of Conſtantinople, ambitiouſly deſired to be Supreme head oikoumenikon paſis tis oikoumenis, the Uniuerſall Biſhoppe of the whole world that was habitable. And therefore Gregorie the firſte Biſhop at Rome of that name called the ſame John, the forerunner of Antichriſte, Epiſt. lib. 1. cap. 94. Halfe a ſcore yeares after, or little more, Boniface the Thirde of that name was made Biſhop at Rome, and the firſte that was ordeined or named Pope, or Summus Pontifex, the Highe Biſhop, and this did the Emperoure Phocas to haue ayde of the Pope: which killed the Emperour Mauritius his wyfe, his brother, and his ſonne, with many other, and made himſelfe Emperour. The Pope had this beginning. After him euery Pope increaſed his authoritie with priuileges, ſtatutes, decrees, and preceptes, tyll that they grewe to ſuch dignitie, that they created Emperours, who were wont to create them, they depoſed them, they fought with them, they trode on their neckes, they rebelled againſt them, they curſed them with boke, bell, and candell lighted, they pardoned them all that would fight againſt the Emperour.

The 1. councell of Conſtantinople. ca. 3. Vielerius Calcedon councell, cap. 28.

Iohn Biſhop of conſtant.

alias malefacꝰ
The firſt that called himſelf Pope.
Boniface. 3
Phocas.

The firſt Obiection.

They alledge Scripture for their purpoſe, as the deuill did to Chriſt. They obiect this place of the Goſpell written by Saint Matthew: Thou art Peter, and vpon this Peter I will buyld my Church. Peter, ſaye they, is the foundacion of the Church, of him it dependeth, in him it reſteth, and he is the head thereof. Let vs

Mat. 4. ver. 6
Pſal. 91. ver. 11.12.13.

annſwere this Obiection with the true Interpretation, and Expoſition of Chryſtes mynde. Thou art Peter, &c.

Math. 16. ve. 18. Chriſte is the rocke and not Peter.

Thy name, ſayeth Chriſt, is Symon, but henceforth it ſhalbe Peter, a Rocke, or ſtone, or rather one depending of the rocke, as I promiſed in the firſt of John, ver. 42. that thou ſhouldeſt bée called Cephas, a ſtone, but I alter it into Peter, bycauſe thy name ſhalbe deryued of mée. For I am Petra, and thou Peter: I Chryſt, and thou a chriſtian: I a Rocke, and thou rockye, or buylded vpon the rocke. The Alluſion and affinetie of the Greke word proueth this ſenſe, ſy ei petros, &c. Thou arte Peter, bicauſe thou beléueſt in Petra, that is in mée the Rocke: vpon the which I will buylde my congregation, whom I will to bée called Peters, as thou arte, deriuing their name of mée the rocke: bycauſe who ſoeuer ſhal beléeue in mée as thou doeſt, I will gyue him ẏ ſame name that thou haſt. Wherefore who ſo confeſſeth mée as thou doeſt, ſhalbe called Peter of mée Petra: that is, a chriſtian of my name Chriſt. Hierom vpon the 8. of Mathew affirmeth, that Peter had his name of Petra, which is Chriſt. All are Peters which beléue in this Rocke: I will buylde my famelie and congregation vpon it: wherfore al my famelie and people are Peters. Peter in this place is put for all chriſtians: and is a generall worde ſignifying all beléeuers and confeſſours of Chriſt. Therefore Hierome vpon the ſixte of Amoſe, termeth all chriſtes Apoſtles Peters. And ẏ Chriſt founded not his church vpō Peter (as our Romiſh catholiques cōtend) but vpon this rocke, which was Peters confeſſion, ye ſhal vnderſtand by the text it ſelf. What was his cōfeſſion? that Jeſus chriſt was the ſonne of God. Then this fayth of peters is the foundaciō of the church cleauing to Chriſt: which foundacion Paul defineth to be Chriſt, 1. Cor. 3. ver. 11. This church & congregation, bycauſe it confeſſed the ſame Chriſt that Peter did, is very well termed & deſcribed by Paule, to be the eſtabliſhmēt and piller of truth: and by good reaſon, conſidering it is defined to bée Chriſtes body, out of whoſe head is deriued whatſoeuer nouriſheth the body. Who ſoeuer hath this fayth, and is a member of Chriſtes body, is a Peter. As Chriſt is called a ſtone, ſo are his people and ſeruauntes named lyuely ſtones by participacion: as they are the light of the world, and ſalte of the earth: bycauſe the light and ſalte that they

Math. 16. ve. 18. euery faithfull man is a Peter.

1. Cor. 10. ve. 4

Peter.

The Church. 1. Timothe. 3. ver. 15.

1. Peter 2. ve. 5.

haue, is deriued and procedeth from him, as of Petra, Peters, of Christ, christians.

That this is the true meaning of this place, it is euident by the 18. chapter of Matthew, ver. 15. where the same doctrine is applied to all Christians, when he sayeth: If thy brother trespasse agaynst thee, tell him his faulte betweene thee and him: if he heare thee, thou hast wonne thy brother. What is it to winne a mans brother, but to lose him from his sinne, wherwith he was bound? By the which, if he will not be corrected, lette him be as an Heathen and a Publicane. And thus he is bound because he will not repent. For, sayeth Christ, (speaking to all christians) what soeuer ye binde or lose vpon earth, shalbe bound and losed in heauen. Adam and Eue in Paradise were the true church, who when they heard the promise, how that the seede of the woman, Jesus Christ, should brast the serpentes head, beleued it: vpon ŷ which beleefe Christ buylded his congregation: and this is the Rocke. They did binde themselues in eating of the fruite, in not obeinge the commaundement, in offending the lawe. Then losed themselues in confessing their faulte, obeying the Lordes voyce, lamentinge their state, and beleeuing in him, who should be borne of the seede of a woman: their faith & confession of their offence with amendment of lyfe, were the keyes of heauen. By them they repossessed their felicitie, which was lost, and reentred into heauen. Christ graunteth to two or three gathered together in his name, their requestes, and he to be among them. If this power and prerogatiue be geuen all and particulerly geuen to euery christian, and generally to all: than is it not onely proper to the Pope. If all the congregation may binde and lose, then is the Popes authoritie nothing, and he himselfe to be excluded as a reprobate, abhorred as a dissembler, refused as an hypocrite, reiected as [illegible] in Tertullian was, (who bragged as the Pope doth, that he had authoritie to forgyue sinnes) despised as an vsurper, and condemned as an Antichrist. The congregation is buylded vpon the rock. Who is the Rocke? Christ, not the Pope: faith in Jesu Christe, not execrable pardons: hope in the Lorde, not in man. If the Churche and Congregation be a buyldyng, as Paule declareth, and an husbandrie, and vineyarde as the prophetes testifie,

Math.5.ver. 13.

Math.18.ver. 15.

To winne a mans Brother.

Ma.18.ver.18

To bynde and lose.

The keyes.

Math.18. ver. 20.

Tertullian in his booke de [illegible]

1.Cor.3.ve.9
Esay 5.ver.1.
1.Cor.3.ve.9

and if Chriſt bee the buylder, as is manifeſt, and the Huſbandmā:
Peter. than hath the Pope no authoritie. That euery man is Peter that
confeſſeth Chriſt with the ſame fayth that Peter dyd. Heare Ori-
gen his interpretation diſcourſing vpō this place, who was with-
in 235. yeares after Chriſt. If wee affirme and confeſſe ſayeth Ori-
Origine. gene, that Chriſt is the ſonne of the immortall God, as Peter did,
then are wee Peters, and ſhall obteyne the ſame felicitie that hee
hath obteyned, becauſe our confeſſion and his is all one. If wee
confeſſe Chriſt to bee the ſonne of God, the father reuealing it to
vs, it ſhalbee ſayd to eche one of vs: Thou art Peter, and vpon this
I will buylde my congregation. Euery man is Petra, a Rocke,
and lyuely ſtone, that is a follower of Chriſte, of whom they
dranke, which dronke of the ſpirituall Rocke following them.
1.Cor.10.ve.4 Vpon euery ſuch rocke is the congregation of God buylded. If a
man ymagine the whole congregation and church to bee buylded
Marc.3.ve.17 vpon Peter only, what will yee ſaye of James and John, the thun-
dering children, and other of the Apoſtles? In deed it was ſpoken
Math.16.ver 18. to Peter, thou art Peter, and vppon this rocke I will buylde my
Congregation: Notwithſtanding it is ſpoken in lyke manner to
all the Apoſtles, and to all perfect and faythfull men: becauſe they
are all Peters and Rockes, and vppon all them and the prophetes
Ephes.2.ver. 20. is Chriſtes church buylded: And the Gates of Hell ſhall not pre-
uayle agaynſt any of them. Theſe gates of hell, are vyces, ſinnes,
and other corruption of mans nature, which ſhall neyther reigne
in their mortall bodyes, neyther preuayle. Doeſt thou think that
the keyes of the kingdome were onely gyuen to Peter, and to
Math.19. ve. 19. none other, neyther any other ſhould receyue the? If theſe wordes
were not common to all men, as they are (I will gyue vnto thee
the keyes of the kingdome of Heauen) how can all thoſe ſayings
and thinges which are applyed to Peter before be commune to
all men? For Chriſt thus ſpake in commune to them all: whom
Math.16.ver. 13.14.16. do you ſaye that I am? And Peter anſwered in the name of them
all. Doth hee not vtter the ſame in playner wordes, In the 20. of
John, ver. 22. 23. ſaying to all the Apoſtles, brething vpon them:
Receyue the holy ghoſt: whoſe ſinnes yee forgiue, they ſhalbee for-
gyuen, and whoſe yee reteyne, ſhalbee reteyned. They were all of
lyke authoritie with Peter. All they that are imitators of Chriſt,

are likewyſe called Peters, and rockes, as Chriſt and his faythefull, of whom ſpirituall men drinke ſpirituall drinke. Of Chriſte all his are called Chriſtes or chriſtians, according to the Prophet, who ſayeth, hee would ſaue his Chriſtes. As Chriſte is called rightuouſnes, and wyſdome: ſo are wee called rightuous, becauſe Chriſt is our rightuouſnes and wiſdome. So are chriſtians named by other properties of God. Thus farre Origen, with much more. Tertullian in his boke of Chaſtitie, who was but 210. yeares after Chriſt, writing ageynſt Phiſicus, the highe Biſhop of Biſhoppes, who toke vppon him to forgiue ſinne, adulterie fornication, and other vices, ſayeth thus: Shewe mee examples of the Prophetes, and of the Apoſtles, and I will acknowledge thy holyneſſe, diuinitie, and godhead. If thou canſt doo ſo, I will graunt thou canſt forgiue ſinne: If thy office bee onely to teache and myniſter, then is it not to forgiue ſinne? How haſt thou this authoritie? thou preſumeſt of this place. But Peter was commaunded to forgyue his brother ſo oft as hee offendeth: which ſentence perteyneth to all men. The church is not the nomber and rable of Biſhoppes. This authoritie is of the Lord, and not of his ſeruaunts: of God, not of any prieſt. Who is without ſinne? no man. Than no man can forgyue ſinne. Who dare attribute to man that which is proper to God? who can loſe an other man from death, ſaue onely the ſonne of God? Hee in his paſſion delyuered the thiefe from death. Wherefore, if thou followeſt him in forgyuing ſinnes, and canſt ſaye, thou haſt not offended: I praye thee ſuffer for mee. If thou bee a ſinner, how can thy oyle ſerue both for thee and mee, for thy lyght and myne? It is in Mat. 9. ver. 2. that Chriſt had power to forgiue ſinnes, and knowe mens hartes, but thou canſt doo neyther. If thou preſumeſt, proue by ſcriptures, or by miracles, as Chriſte did. Thus farre Tertullian, with much more.

Pſichicus like the Pope

Tertul. in lib. de caſt.

Mat. 18. ver. 21.

Auguſtine wryteth thus vpon this place: Vppon this Rocke, which thou confeſſed, Peter: vpon this rocke which thou acknowledgeſt: ſaying, thou art Chriſt the ſonne of the immortall God. Vpon this Rocke I will buylde my Congregation: that is vpon my ſelfe the ſonne of the immortall GOD: vppon mee I will buylde it, and not vppon thee. Men beeing diſpoſed to buylde vpon men, ſayd, I holde of Apollo, an other of Paule, an other of Cephas, which is Peter. The ſame Auguſtine vpon the .xxi. of Iohn, ſayeth, this congregation can not fall, bycauſe it is founded vpon the Rocke, of the which Rocke, or Petra, Peter hath his name: for Petra, which is the Rocke, hath not his name of Peter, but Peter of Petra the Rocke. As Chriſt hath not his name of a Chriſtian, but a Chriſtian of Chriſt. Thus farre Auguſtine with many mo reaſons. Chriſt is the end of my fayth, ſayeth Ambroſe vpon the ninth of Luke, the end of my fayth is the Sonne of God. Wherfore beléeue as Peter did, that thou maiſt bée bleſſed. The grace of Chriſt is great, which hath communicate almoſt all his names with his Diſciples. Chriſt is the light of the world, the lyuely bread, and the Rocke, and yet his Diſciples are the light of world. Wée are all one bread, 1.Cor.10.ver.17. Neyther did Chriſt deny his Diſciple the ſtrenght and ſowndnes of this word, bycauſe hée had the conſtancy of his fayth of Petra. The Rocke is the fayth in Ieſu, and fayth is the foundation of the church. If thou béeſt a Rocke, thou ſhalt bée in the church, bycauſe the church is buylded vpon the Rocke. Thus farre Ambroſe. And after this ſenſe do all the Gréekes and Latines interprete this place.

Iohn 1.ver.4
8.9.
Iohn 8.ve 12
Iohn.6.ve.51
1.Cor.10.ve.4
Ma.5.ver.14
Math.16.ve.
48.

Hell gates ſhall not preuayl againſt this fayth, this rocke, and againſt ſuch as confeſſe Chriſt, with as good a fayth as Peter did. The Metaphor is taken of the Gates, wherein the Iewes & Gentiles exerciſed their Iudgementes, as appereth in Moſes and Iob. And bycauſe wicked Iudges did there gyue falſe ſentences, abſolued the offenders, and condemned the innocentes, therfore falſe Iudgement, and Tyrannicall Iudges, and iniurious Magiſtrats, are called Hell gates, that is, the Gates of death, the Iudgement ſeates of death. Origen and Ambroſe vnderſtand by Hell gates all vices. Such a ſtrong rocke, ſuch a valiant membre of Chriſt, and ſuch a lyuely ſtone of Chriſtes congregation, was Ieremy, whom God ſayd, he wold make a ſtrong defenced Towne, an yron Piller, a Walle of ſteele, againſt the hole land, againſt the Prieſtes, kinges, people, and the mighty Princes of Iuda, and ſuch Tyrauntes Ieremy intreateth of in the end of his fyfteenth chapter. If euery good man bée a lyuely ſtone, as Peter him ſelf writeth, and all the congregation, a ſpirituall howſe, and the

Hierom vpon
the .38.of Eſai.
Hell.Gates.
Gen..22.ve.17
Iob.31.ve.21
Iere.1.ve.18
Math.16.ver
18.
1.Peter 2.ve.5

howſe of God, the piller and ground of truthe, and lykewyſe Chriſtes own body, and the fulneſſe of him that filleth all thinges: Than is not the Pope, Cardinalles, and Clergie, the church and pillers, in whom dwelleth no vertue. Neyther Peter had any other keys than Adam, Seth, Noe, Melchiſedeck, Abraam, Iob, Moſes, and all the faythfull had from the beginning. The keys of the kingdome of heauen, are the opening and interpretation of the Scriptures. What keye (ſayeth Tertullian in the iiii. booke againſt Mar.) had the Doctours of the Lawe, ſaue interpretation? Tertullian inueying againſt the Cuſtic, affirmeth the keys to bee geuen generally to all, the which euery man when hee departeth hence, carieth with him. Wherfore, who ſo euer confeſſeth his ſinnes, repenteth, and beleeueth in Chriſt, hath theſe keyes, wherwith hee openeth the locke, and entereth into heauenly felicitie. Euery man may bynde and loaſe him ſelf. Auguſtinus de doctrina lib. 1. cap. 8. ſayeth: To binde, is to perſeuer in errour, & to procede in vyce: to louſe, to repente him of his ſinne, & beleeue that here in earth his ſinnes ſhall bee forgiuen him. And this is to bynd and louſe.

1. Timoth. 3. ver. 15.
Ephes. 1. ver. 23.

The keys of heauen.

Math 18. ver. 18. 19.

To bynde.
To louſe.

The ſecond Obiection.

Hee that giueth authoritie to the Church, is ſupreme head. But the Pope giueth authoritie to the church, ergo hee is ſupreme head. I deny your aſſumption, called otherwyſe the Minor. Wee proue it (ſay they) by S. Auguſtine, who ſayeth: I wold not beleeue the Scriptures, if the catholique church ſhould not moue mee. I anſwer: This church that Auguſtine ſpeaketh of, is not the church of Rome: and therfore the Pope giueth no authoritie to the church. If Auguſtine had meaned the church of Rome, then their argumēt might haue ſemed to haue had a good ground. But Auguſtine meaned the church of Chriſt, as the Crede it ſelf expoundeth it. What is the Catholique Church? The Crede anſwereth and interpreteth in theſe wordes: A communion, ſocietie, or companie of all Saincts and Godly men.

The Catholique church.

Nowe, if Rome bee all the world and a communion of Saincts only, then is it the only Church: but it is neyther all the world, neyther a communion of Saincts, therfore it is not the Church. Are ſhamefull ſynners Saincts? horrible offenders Holy?

Auguſtine meaned by the Catholique Church, Chriſt and his Diſciples, and the conſent of all them, which ſawe Chriſt, which heard him and his Diſciples: and therfore is it called in the common Crede of Nice, the Apoſtolique church. If Auguſtine did imagine that the Scriptures ſhould take authoritie of the church, it had bin an abſurditie: conſidering that there is no congregation ſo perfect, no company ſo holy, no men ſo pure, which do not dayly deſire God too forgyue them their offences, as they forgyue them that offend againſt them. If wée ſaye, wée ſinne not, wée are lyers, and there is no truth in vs. Let vs proue both by Reaſon, which is the Lawe of Nature, inſired in man Naturally, and by Scripture, that the Church doth take her authoritie of the Woord, and not the Woord of the Church. If Cleantes, and other Philoſophers, as Tullie teſtifieth, affirme partly by the Naturall motions of their myndes, no doubt moued by inſpiration, that there is a GOD: partly by the preſciencie and foreknowledge of the thinges to comme, partly by the commodities which procede of the temperature of the ayer, the plenty & abundance of all thinges neceſſary for mans vſe: partly by tempeſtes, thunder, inundacions, hayle, lightening, earthquakes, ſtormes, wonders, miracles, blaſing ſtarres, eclipſes of Sonne and Moone, of the reuolution of the heauens, of the conſtant and certein courſe of the fixed Starres and Planettes. Than muſt wée confirme with Dauid and Paule, that Gods power, nature, and diuinitie, is knowen by viſible thinges ſubiected to our ſenſes. If Dauid and Paule proue by the naturall courſes of the heauens that there is a God, neyther any people to bée ſo ignorant, any Nation ſo rude, any country ſo Barbarous, which haue not heard their voyces: for Dauid ſayeth: Their ſound are gone through all the world. Or as it is in the Hebrew: Their rule & courſe is knowē through all the world. By a figure the ſound & voyce is attributed in the. 19. Pſal. to the heauens, bycauſe they declare vntoo vs with their conſtant courſe mouing, and other meruelous diſpoſitions, conſtellations, and influences, that there is a God. And by this meanes Paule

1 Epiſt. John cap. 1. ver. 8.

The churches authoritie of yͤ woorde.

De natura Deorū 1. ve. 3 Tuſc. 1.

Pſal 19. ve. 1. 2. 3.

Paule. Rom. 1 ve. 30.

Cicero Tuſc. 1.

proueth

Rom.1.ve.20
And as the workes of God are not ỹ cauſes why there is a God but as witneſſes, ſo is the Churche a witnes, but no cauſe.

proueth the Gentyles to bée without excuſe, bycauſe they might haue knowen God by his creatures, and dyd knowe, but dyd not glorifye him as God. By theſe it is euident, that the heauens and Gods wounderous workes are not the cauſes why there is a God, but God is the cauſe of them, and they are as witneſſes, and teſtimonies, that there muſt néedes bée a God. And bycauſe al the Scriptures teache nothing elſe but God to bée the maker, defender, and gouerner of all, wée are aſſured that they are the true ſcriptures, bycauſe they agrée with this lawe of Nature, wyth this Heauenly deſcription, and celeſtiall diſpoſition, wherby there is vnderſtand to bée a God. If Dauid and Paule proue the diuinitie, power, and prouidence of God by his creatures, ſo muſt wée allowe the ſcriptures by the ſame meanes, bycauſe they differ not from the diſcourſe. Wherefore the church taketh no authoritie of it ſelfe, but of God: nor the ſcriptures any power of men, which are full of errours.

Wée knowe, Moſes, Danyels, Salomons, Jobs workes, and the reſt of the ſcriptures to bée of force, bycauſe they agrée with the rule of nature. They are witneſſes, but no authours. If a Lawyer aunſwere by the Lawe, hée doth his dutie: but if hée aunſwere of his own brayne, it is naught, neyther will any man beléeue him. Hée is a wicked Iudge that attributeth more to hys owne witte and will, than to the lawe. This doth the Pope, contrarie to all the auncient Doctours, and vertuous writers, who affirme no man to bée beléeued, onleſſe hée alleadge the ſcriptures. If an Ambaſſadour goe from one Prince to an other, and be commaunded neyther to adde to his commiſſion, nor diminiſhe, hée is a traytour if hée do. How much more the Pope, who by his falſe embaſſage, doth not onely adde and diminiſhe where hee luſteth, but alſo chaungeth, peruerteth, correcteth, depraueth, and aboliſheth the Scriptures, ſetting vppe hys owne conſtitutions and braynleſſe Decrees. The Prince to whome this Embaſſadour is ſent, cannot tell whether his commiſſion is true or no, but by conferring of the other Princes letters, out of the which he muſt haue the truthe: So muſt wée runne to the ſcriptures, and trye by them whether the Pope and other impure ſpirites do well in vſurping ſuch authoritie. The Church may bée a witneſſe,

the Churche a witnes.

Auguſtine interpreteth him ſelf.

that theſe are the Scriptures, as the heauenly bodyes, that there is a God: are the ſcriptures any better, although they bée as teſtimonialles? The church may bée witneſſe, the faythefull people may teſtifie that theſe are the ſcriptures, and yet the ſcriptures perfect, conſtant, and certayne of them ſelues. Auguſtine lib. 2. cap. 14. 32. willeth Creſconius to omitte the authoritie of Cyprian, and alledge the ſcripture, the which, if hée could hée would gyue place. Ageynſt Maximinus hée willeth him to let the councelles alone, and bring ſcripture, that thereby the truth myght be tryed.

The third Obiection.

Lira. vpon. ỹ 1. of John. Cephas. ſaith Lire 15. Capitan. Ibidem. Anacletus.

John. 1. ve. 42

Euthim. vpō this place,

John 1. ve. 42

The Pope is called in the firſt chapter of the Goſpell of John, ver. 42. Cephas, and Cepha in the Gréeke toung is Caput, a head, Ergo the Pope is head of the church. Your ignorance is intollerable: you deſpiſe the tunges, yée will rather cleaue to your olde errours, and gloſes, then to ſéeke for the truthe. You forſake the fountaynes, and digge and drinke of pudles and kennelles: You wreſt and turne the ſcriptures from the meaning of Chriſte, to ſatiſfie your own opinions. Your reading in the Texte Cephas, which is a Syrian worde, thought that it had ben Cephale, a gréeke worde. For, ſaye you, Cephas is an head in gréeke, and commeth of Cephale, and therefore you ſaye that Peter, who was called Cephas, is the head of the church, when as Cepha, the Syrian word, which ſignifyeth a ſtone, being turned into Gréeke, ſoundeth Cephas. Thus yée turned whyte into blacke: ye choppe, ye chaunge, ye turne, ye peruerte and depraue all for lacke of knowledge. For Chriſt ſayeth, that wheras Peter was called before Symon, his name ſhould be chaunged and called Cephas, which is a ſtone, as John himſelfe interpreteth it. Bycauſe that not onely Peter, but alſo all they that beléeue in Chriſt, are lyuely ſtones. As out of a ſtone commeth fyre, ſo doth burning charitie out of godly men. As a ſtone or Rocke is ſtronge, ſtedfaſt and firme, ſo is euery Peter, I meane euery Chriſtian, ageynſt whoſe fayth no Tyrannie, no Hell gates, no perſecution, no affliction, can preuayle. What do I ſaye, do they not preuayle? yea, they preuayle ageynſt the bodye, the ſoule they cannot kyll.

The fourth Obiection.

Is not hée the chief and head that is firſte named? Is not a King named afore his ſubiectes? The huſbande before the wyfe? Peter was firſt named.

I aunſwere, Is Priſcilla better then hir huſbande, bycauſe that ſhée is firſt named in the text, and Aquila after her. But that cannot bée, for S. Paule ſayth that the man is the womans head. This worde Protos, as Theophilacte interpreteth, hath hys reſpect onely to his brother Andrewe, who was called before, and Peter after, for they two were protokleti. And notwithſtanding that Peter is named firſt in ſome places, yit is Andrewe named before him, as in the firſt of John, ver. 44. Philip, ſayeth John, was of the ſame Citie that Andrewe & Peter were of. And in the 24. ver. of the 20. chapter of Mathew, the other 10. were offended with James & John. In ẏ which text Peter was not named the firſt but only with the reſt. We are forbidden to giue Supremacie to any Biſhop. Eſoitai oi eſchatoi protoi. Kai oi protoi eſchatoi oi eſchatoi.

Matt.10. ver.2.
Mar.3. ver.16.
Luc.6.ve.14.
Act.18.ve.26.
Cor.11.ver.3.
1.John.ve.44

The fyfte Obiection.

The Popes may lawfully depoſe Emperoures. For as the Moone taketh light of the Sunne, ſo doth the Emperour of the Pope. And the Pope maye treade vppon the Emperoures necke, as Pope Alexander dyd vppon the necke of Fredericke, the ſeconde Emperour of that name. And that was prophecied longe before by Dauid, a friend of ours, in theſe wordes: Super Aſpidem & Baſyliſcum ambulabis, & conculcabis Draconem & Leonem: Thou ſhalt walke vppon the Adder and Baſyliſke, and ſhalt tread vppon the Dragon and Lyon. O you Tyrauntes, O you rebelles. Where is your Truthe, where is your Obedience? Was it not ſpoken of Chriſte, and ſo generally to all good men, ageynſt whome the force of the Deuill ſhould not preuayle? Do you ſo intreat your Kinge and Prince?

The ſame. Wrote Paule the 4. pope of that name in ẏ yere of Chriſt 1556. the.4. day of may in his bul which I ſawe in prynte.
pſal.91.ver.13.

Howe dare you bée ſo bolde, as to call your Emperoure Aſpis, Baſylick, Lyon and Dragon? much leſſe ought you to tread vppon them, too putte them too deathe, and too depoſe them.

Theodoret & Chriſoſtome vpon the.13. to the Rom.

They haue authoritie by Gods word to rule ouer you, to haue you in ſubiection, and not you them. You alledge Scripturs as though the Dyuell did to Chriſt: and the next verſe, to that which the Dyuell alledged: as though the Dyuell and the Pope were ſaying Matynes together.

The ſixth Obiection.

Well ſay what ye will, our holy Father may do what hée liſt. What, if hée ſhould ſell the whole world, perhaps ye will ſay that it were Symonie: but I will ſweare vppon a boke, that it were no Symonie, though hée ſolde the whole world, bycauſe that hée ſelleth but his owne: for ſo our olde freind Dauid prophecied vppon him: Omnia ſubiecisti ſub pedibus eius, oues & boues & pecora campi. Thou haſt put all thinges vnder his féete, all ſhéepe and oxen, yea all the beaſtes of the field.

Pſal.8.ve.6.7

O heauen, O earth, the Dyuell alledged Scripture more probably. Surely Dauid ſpeaketh of man, to whom God hath giuen all thinges for his vſe & commoditie: and Allegorically to Chriſt, whom hée hath made Lorde and King ouer all.

The ſeuenth Obiection.

Cent.7.c.7.p.219. linea.52.

Did not Pope Agatho write in an Epiſtle to the Emperours in the fourth Action of the Synode at Conſtantinople, that the church of Rome did neuer erre, neyther was poſſible that it ſhould erre? Is not this ynough? Is it not a goodly ſaying? Is it not worthy to bée embraced? O what a goulden ſentence is this? Where can you read the lyke? I aſſure you it is not poſſible to bée anſwered.

I anſwer, that I am able to proue that euery Pope hath erred, if ſynne bée errour. Moreouer, the moſt iuſt man ſinneth ſeuen tymes, and hée that ſayeth, that hée hath no ſinne, is a lyer, & there is no truth in him.

Prove.24 ve.16.
1.John 1.ve.8

The eight Obiection.

Eneas Siluius libro.1.c.2

Panormitane an Archebiſhoppe did affirme and reaſon in a Councell at Baſile, in the .xxxix. Seſſion, that the Pope ought to bée aboue all Biſhoppes.

I anſwer, that the ſayd Panormitane made an Oration to that effect, and made the Pope Lorde ouer the Church: notwithſtanding the Biſhoppe of Argens, John Segouius, and Fraunces de Funt, Diuines, confuted that errour in the ſaid Councell, & proued Pope Eugenius the fourth of that name to bée a relapſe, and an heretique: bycauſe ẏ hée toke vpon him to diſſolue, tranſporte, & prorogue that Councell. Can hée bée Lorde ouer the Church, that ſhould bée a miniſter, and as hée wryteth him ſelf, Seruus ſeruorum? Peter willeth no man, no Biſhoppe, to rule ouer the Church, but to bée ruled by the Church.

1 Peter.5.ve.3. matt.18. ve.17.

The ninth Obiection.

Oraui pro te, Petre, ne deficiat fides tua. I haue prayed for thée, Peter, that thy fayth ſhould not fayl thée. Hée can not erre, whom Chriſt prayeth for: but Chriſt prayed for Peter, ergo Peter could not erre.

Luc 22, ver,32.

I deny the propoſition, which you call the Maior, for Chriſt prayeth for all men, as well as for Peter, and alſo for them that perſecute him: ergo by your argument, all men ſhould bée head of the Church, yea euen they that perſecute Chriſt, as the Pope doth. Auguſtine wryteth, that Peter figureth all Chriſtians, & the vniuerſall Church: ergo when Chriſt prayed for Peter, ẏ hée ſhould not erre, hée prayed alſo for all Chriſtians, and for the vniuerſall church, that it ſhould not erre. And that this is Chriſtes meaning, ye ſhall vnderſtand by the often fall of Peter after this prayer of Chriſt: for hée denyed Chriſt thriſe, & was alſo reproued of Paule after this prayer.

John 17.ve.9 Luc.23.ve.34

Auguſtine vpon ẏ pſalmes

Mat.26. ver.75. Galat.2, verſe 11,14.

The tenth Obiection.

Peter, féede my ſhéepe: theſe wordes giue to Peter a ſuperioritie. I anſwer, that Chriſt did commaund James and John with the reſt of the Apoſtles to do the lyke. Did they not féede the ſhéepe of Chriſt alſo? Did not James preache at Hieruſalem, and John at Epheſus?

John.21.ver.16.17. Act.20.ver.22 23.

Moreouer, Paule exhorteth the elders of Epheſus to féede the flock and church of God committed to their charge: wherfore to féede Chriſtes ſhéepe, is as well proper to all men that haue the gift, as to Peter. Of this matter reade Ambroſe in his paſtorall.

Act.20.ver.28

The .xj. Obiection.

Pope Calixtus.diſt.12.ca. non decet. As Chriſt came to do the will of his Father, ſo muſt you do the will of your mother the churche of Rome.

I anſwer, that you call the church of Rome the Pope & his Cardinalles, but Chriſt calleth his church generall, and not ſpeciall, a communion of Saincts, and not a rable of Biſhoppes, as Tertullian writeth, Catholique and not Priuate. For Chriſt ſayeth, whereſoeuer there be two or thrée gathered together in his name, there is hée among them, yea though they bée Laye men, as Tertullian noteth. Is the Pope the churches ſonne? or is hée her father? If her ſonne, what a ſonne is hée, that vſurpeth and preferreth him ſelf before his mother? Therfore ſayeth Auguſtine: God will not acknowledge him ſelf to be his father, that will not confeſſe the church to be his mother. If her father, ergo not her child.

Matt.18. ver.19.

Matt.18. ver.19.

You ſay, the Pope is the head. I anſwer, that when the Pope is cut of by death, where is your head? is it not dead? where is the body? is it not dead? But the body that is the Church, liueth alwayes, eyther Militant, or Triumphant, or rather both: Ergo wée muſt looke for an other head, that can not dye, euen Chriſt aboue.

The .xij. Obiection.

Had not Pope Paſchalis in the yeare of Chriſt .1100. a girdell hauing ſeuen keyes and ſeuen ſeales, in token of his ſeuenfolde power, according to the ſeuenfolde grace of the holy Ghoſt, of binding, looſing, ſhutting, opening, ſealing, reſigning, and iudging.

I anſwer, that it is blaſphemy to compare the Pope with the holy Ghoſt. Is not hée Antichriſt, that attributeth to him ſelf all the giftes of the holy Ghoſt?

The .xiij. Obiection.

No Councell may bée called without the Pope.

Act.1.ver 4. I anſwer to this obiection on this wyſe: Wée reade that Chriſt called the firſt councell, willing the Apoſtles not to departe out of Hieruſalem but to looke for the promiſe of the Father. In the election of the ſeuent deacons (which was the ſecond councel) Peter did not call the councell, but. 12. Apoſtles called the multitude. The thyrd councel was called in the. 15. of the Actes. Where it apereth that James was the chiefe and not Peter. Was the Pope called to any of theſe councels? Nay ſurely, they neuer knew him.

Act.6.ve.5.

Act.15.ve.18

And many yeeres after Chriſt all the councels, til the Pope began to rule, were gathered togither by the Emperours, Kinges, princes, and other magiſtrates.

The. xiiii. Obiection.

Omnino definimus, declaramus, pronũciamus, omnem creaturam ſubeſſe Romano pontifici de neceſsitate ſalutis.

Bonifacius extra de.maior. et obed.c. vnã in.

We define, declare, and pronounce that euery creature muſt be vnder the Pope of neceſſitie, or els it cannot be ſaued.

An Article of the faith.

I anſwer that ſaluation commeth nether from the Eaſt nor the weſt, neither from Rome, neither from prieſt, prelate, nor Pope, but from God only. Your welth and riches giue you authoritie, you are rich in reuenues, but pore in heauenly treaſures.

Bleſſed be the pore in ſpirite, you are arrogant and preſumptuous ſince that venym, I meane riches, entred into the church, as the Lord Cobham ſayde, whom the Archebiſhop of Caunterburie, Thomas Arundell aſked what he meaned by that venyme. I meane (ſayd he) your Poſſeſſions, Lordeſhippes, and Juriſdictions. For than cryed an Aungell in the ayre, as your owne Cronicles make mention, wo, wo, wo: Nowe, euen this daye is venyme powred into the church.

Mat. 5. ve. 3

An. 1387.

Chryſt was meeke and mercifull: the Pope is proude, and a Tyraunt.

Chriſt is pore and forgaue: the Pope is riche and a malicious murtherer.

Rome is the neſt of Antichriſt, and out of that filthie neſt, come out vncleane birdes, Prelates, Prieſtes, Monkes, Cardinalles, which are the body of Antichriſt: and the pilde Fryers the Tayle, which couer his moſt filthie partes. For they preache lyes, and therfore are the tayle behinde.

The xv. Obiection.

Hierim.1.ver. 10.
Pope Bonif. 8.extra,c. vnā Sanctam.
Pope. Joh 22 extra.c. ſupra. Gentes.
Rome ouer al Nacions.

Jeremie prophecieth of the church of Rome, ſaying, beholde I haue ſet thee ouer all Nations and kingdomes, to pluck vp, and to breake downe, and buylde, and to plant. I aunſwere, that God commaunded Jeremie to pull vp the weedes of ſuperſtition, and to pull downe all the monumentes of Idolatrie. But the Pope draweth this godly ſentence to the defence of his vſurped power, peruerting the mynde of the holy ghoſt, and deprauing the Text of Jeremie: and by this Text hee vſurpeth that hee may pull down the Goſpell, and ſet vp his decrees, and roote out the truthe, & plante hereſie or ſuperſtition, as it is written of him in another place: Diruit, ædificat, mutat quadrata rotundis.

The xvi. Obiection.

The Pope Lord of Lords

Iohannes de turre cremata, a holy Cardinall, writeth thus: Papa eſt Rex Regum, & Dominus dominantium, & verus Dominus totius orbis, iure, licet non facto. The Pope is King of Kings, Lord of Lordes, and the true Lord of the whole world, by right, though not in deede. And that Conſtantinus when hee gaue him Rome, reſtored to him but his owne, for the Pope, as S. John writeth of Chriſt, in propria venit, & ſui eum receperunt: Hee came into his owne, and his owne receyued him.

John, 1. ver. 11 marke howe ÿ Papiſtes depraue the Scriptures.

I aunſwere, Is not hee Antichriſt that peruerteth the Scriptures, and that eyther addeth or taketh awaye: but hee taketh awaye Non, and attributeth the Texte to him ſelfe, whiche vtterly peruerteth the Text. Ergo hee is Antichriſt. What a preſumptuous Prelate is hee that calleth himſelfe King of Kinges, and Lord of Lordes? If yee reade the letter ſent to Cardinal Poole, by Stokeſley Biſhop of London, and Tonſtall Biſhop of Durham, and the booke of Obedience, written by Stephan Gardner Biſhoppe of Wynchester, which all were then Papiſtes: ye ſhall vnderſtand that they proue that the Pope is not the heade of the Church. The ſayd Poole dyd ſaye that Zuinglius opinion in the Sacrament was moſt probable, which hee would haue [illegible] to followe, if the Church of Rome had not decreed the contrarie.

The 17. Obiection.

None hath power ageynſt the Pope, no more then the Axe ageynſt the Hewer.

I aunſwere, that hée maye well bée compared to a Hewer, which by his Axes and cruell tyrauntes hewe downe the good tymber, and if hée could, would cut off the Emperours and Princes neckes.

Pope Nicol, diſt.C. inferior.

The 18. Obiection.

You heretiques obiect, that the Canon Lawe sayeth, that Balaam when hée was reproued of his Aſſe figureth the Pope and Prelates, and the Aſſe their ſubiectes. Ergo, ſaye you heretiques, the Pope may bée reproued of his ſubiectes, but that is no example to bée followed. For it pleaſeth not our holy father to bée Balaam or his Aſſe.

I aunſwere, that if yée admitte other partes of the Canon Lawe, why will yée not admitte this? Doth Balaam ſignifye Prelates? Surely your own Lawe ſubuerteth it ſelfe. For whether was Balaam or his Aſſe wyſer? If his Aſſe, as ſhée was in déed, then are the Popes ſubiectes wyſer. For the law ſayeth, that the Aſſe ſignifye them.

Gloſſ.extra de ſede vacant.ad Apoſtolatus. Pope leo. cauſa.1.4.7 c. nos. numbers.22. ver.27.28.29 The pope balaam.

The 19. Obiection.

The Pope may not bée accuſed of any cryme, niether of murther, neither adultery, neyther ſymonie, or ſuch lyke.

I aunſwere, Is not murther contrarie to the fifte commaundement? Is not adulterie ageynſt the ſeuenth? And theft ageinſt the eight? And Symonie an offence ageynſt the holy ghoſt? And other vyces ageynſt holeſome doctrine? Beſydes this, neyther murther nor adulterie ſhall enter into the kingdome of God.

Hugo in gloſſ. diſt.40.ca. non nos. diſt. 4 ca.ſi papa. Exod.26.ver. 13.14.15. Act.8.ver.9 1.Timot.1.ve. 9.10. 1.Cor.6.ver.9

The 20. Obiection.

Hée that diſobeyeth mée, is as much to bée curſed, as hée that denieth the Omnipotencie of God.

I aunſwere, that this is the voyce of Antichriſt, and therfore not worthie to bée aunſwered.

Auguſt. de an cona. gloſ.ord.

The 21. Obiection.

It maye ſéeme well verifyed of mée that was ſpoken of Chriſt, Pſalm. 8. Omnia ſubieciſti ſub pedibus eius, oues, & boues, & vni-

Antony. ſumme. mator. 3 part. diſt.22.

uerſa pecora campi, volucres cœli, & piſces maris: Thou haſt ſubdewed all things vnder his feete: Shéepe, Oxen, and all cattell of the field, the birdes of heauen, and the fiſhes of the ſea.

I aunſwere, Is not hée the child of perdition, that chalengeth that which was proper to Chriſte, and compareth him ſelfe wyth God? 2. Theſſ. 2. ver. 4. They ſaye hée is all in all, and can doo all that God can doo, Claue non errante. Doo you not vnderſtande by Oxen the Iewes, and Heretiques: by cattell, Paganes: by ſhéepe Emperours, Princes, and Prelates: by birdes, the Aungelles and Potentates of heauen, ouer whom hée hath power, and whom hée doth excell in foure pointes, in Iuriſdiction, in adminiſtration of the Sacramentes, in knowledge, and in reward. By the fiſhes of the ſea, are meaned the ſoules of purgatorie, as Gregorie yͤ Pope dyd deliuer the Emperour Traiane out of hell.

Hoſtienſ. in ca. quar. de tranſlat: prel. ex ſumma caſuum. Fratris baptiſt.

Antonius. 23. q. 5. ca. omnium.

The 22. Obiection.

The Popes law ſayeth, that if any of his Clergie ſhould bée found embracing a woman, it muſt bée expounded and preſuppoſed, that hée doth it to bleſſe hir.

Gloſ. in cauſa. 11. q. 3. cap. abſit.

I aunſwere, that wée may not onely abſteyne from dooing of euill, but alſo from all ſuſpicion of euill.

1. Theſſ. 5. ve. 22.

The 23. Obiection.

The Pope in his ſupremacie, is Abell, in gouernement the Arche of Noe, in Patriarchdome Abraham, in order Melchiſedech, in dignitie Aaron, in authoritie Moſes, in ſeate Iudiciall Samuell, in zeale Helias, in méekneſſe Dauid, in power Peter, in vnction Chriſt.

Gloſ. in cauſa. 11. q. 3. ca. abſit.

I aunſwere, the Pope cannot bée Abel, for the Pope perſecuteth, and Abell was perſecuted. The Arche figureth the Myſtical body of Chriſt: but the Pope preſumeth to bée the head, Ergo, hée is not the Arche. Abraham gaue Tithes, the Pope receyueth: ergo hée is not Abraham: Melchiſedech hée is not, for none is after the order of Melchiſedech, but Chriſt onely: As Paule prooueth euidently. But the Pope is not Chriſt, Ergo, not Melchiſedech. Moreouer, Melchiſedech is without father or mother, beginninge or ending, the Pope is not.

11. Ge. 4. ve. 8.

Hebr. 7. ver. 2.

Heb. 7. ver. 3. 11, 15. 16. 17.
Heb. 5. ver. 6,
Pſa. 110. ve. 4.

Aaron ruled not ouer Kings, the Pope ruleth ouer the whole world: Ergo hée is not Aaron.

Heb. 7. ver. 3.

Moſes ruled ouer Iurie, the Pope ouer Aſia, Africa, Europe, America, heauen, Angels, hell damned ſoules, and the poore wretches of purgatorie, Ergo, &c. Samuell graunted his authoritie to a ſecular Prince, euen to Saul, the pope denieth it, ergo he is not Samuell.

1.Reg.9. ver. 22.

Helias killed the prieſts of Baall: the Pope promoteth ſuche like: ergo hée is not Helias.

1.Reg.18.ver. 40.

Dauid forgaue his enemies, the pope reuengeth: ergo he, &c.

The Emperour Nero perſecuted Peter, as they write, but the Pope perſecuteth Emperours: ergo, &c.

Luc.9. ver.18.

Chriſt was anoynted of the holy ghoſt: the Pope of men, ergo he is not Chriſt.

The 24. Obiection.

We haue a place out of Dauid Pſal. 19. ver. 4. ſay the Papiſtes which no heretique can deny. Their ſound is gone through the whole world. In omnem terram exiuit ſonus eorum. The ſound of our holy father and of his ſucceſſours is gone through the world, his pardones, his legates, his belles, his bulles, his commiſſions, his grace, his power, his prerogatiue, his athoritie, is in euery corner of the earth. I anſwere that this place of Dauid prooueth that the meruaylous workes of God, as the Starres, the Moone, the Sun and the deſcryption of the heauenly bodies, declare that ther is a God, and bycauſe that Dauid expreſſeth the matter more effectually in his naturall toung, thus he ſayeth.

Fundamenta. de elect. in ſexto.

Hashamaim, meſapperim Chebod el, oumaguſe iadeue, magid harachiang, tom lejom iabbiang omer, velaiel lelaiela iecaue daguath. En omer, veen debarim beli nishmaug colam. Be cal haharets iatſa cauam ou bictſe tebel nullehem, lashemesh sham-ohel bahem. Ve hu Cerhathā iotſe mecuppatho, iashis che gibbor larats orac. mictſe hashamaim motſao ou to couphato gual chet ſotham, ve en iuſtar me canematho.

Hitherto I haue repeted & confuted (although they neede no confutation, they were ſo falſely alleged) ſome obiections although not all which they collect out of the Scriptures, or out of other probable authors. Now I will note certein ſuch abſurdities, as they bring out of their lawes, decrees, decretals, & out of ſuch as haue for lucre, promotiō, & for flatterie beſtowed their time in vttering abſurdities, and ſuch abſurdities, as do more effectually ouerthrowe & deface their doings, then any of our anſwers or confutations can.

Theſe I thought good to ſignifie, leaſt that any man ſhould thinke that the tyme is euyll beſtowed in writing them, worſe in reading: and worſt of all, in printing. Ye ſhall therefore vnderſtand, that there is nothing ſo abhominable, nothing ſo abſurde, ſo vnreaſonable and contrarie to all ſenſe, whiche they dare not bothe ſpeake, write, printe, auouche, and alſo defend. As for example:

Iulius 2.

What ſay they, though Iulius the ſecond Pope dyd throwe Peters keyes into Tyber, and ſwore an horribe othe, that ſeing they would profite nothing, he would trye what Paules ſword could do. And what, though Iulius the thirde blaſphemed for his hogges fleſhe, ſaying: putano de Dio, diſpetto de Dio, bring me my hogges fleſhe. And likewyſe for his Peacock, when one aſked, why hys holyneſſe was ſo moued, he aunſwered: If God caſte Adam out of Paradiſe for eating of an Aple, what would you haue me to do for my Peacock? Is not my peacock better then an Aple? And thus they aunſwer ſuch blaſphemies: that, in that the Pope was a man, he offended, but in that he was Chriſtes Vicegerent, he could not ſinne: For, ſaye they, though he were a deſperate man, yet the ſeate and place, maketh him holye.

Iulius 3.

Now I come to their Obiections which they alleage out of their Canons and Doctours.

The firſt Obiection.

HE is, ſaye they, the head of the Church that ruleth the whole world. But the Pope ruleth the whole world. Ergo he is the head of the Church.

I denye the Minor. They proue it by Thomas, the irrefragable Doctour, in theſe wordes: The Pope (ſayeth he) is chiefe Biſhoppe. For as a King ruleth his realme, ſo doth he the whole world: and Biſhoppes, for his helpe and eaſe, are ioyned in euery citie, as Iudges, Thom. ſecund. ſecund.

cund. 4. 98. art. 9. & 4. 20. art. 4. What an argument is this of Thomas of Aquine? Is it a good compariſon to compare a ſubiect with a King? or rather preferre him before the kinge of the Romanes?

1 Where was his authoritie, when Nero perſecuted (as they ſaye) Peter?

2 Was not Linus (as they reporte) the ſecond Pope at Rome, in the yeare of Chriſt 82? Where was his vniuerſall power? where was his might, when he was put to death of Saturninus, the Conſul of Rome, who was inferiour to Veſpaſian, being Emperour at that tyme?

Many of the firſt learned men whom they call Popes, put to death.

3 Did not Domitian kill Anacletus? an.84.

4 Did not Trayane faſten an anker aboute Clementes necke and cauſe him to be caſt into the ſea? anno.102.

5 Was not Euareſtus murthered by the ſame Emperour.

6 Did not Aurelianus the Liuetenant the like to Alexander. an.121.

7 And was not Pius killed in the tyme of Antonius verus? an.121

8 And likewiſe Anicete? an.159.

And Sother? an.169.

9 And Eleutherius beheaded? an.177.191.

10 And Zepherinus in the tyme of the Empe. Aurelius. an.220.

11 And Calixtus in the time of Seuerus apprehended, beaten with clubbes, caſt in priſon, throwen out of a window headlonge, and his body caſt into a pitte.an.226.

12 And Vrbanus at the ſame tyme baniſhed, and at length killed? an.233.

13 And Pontianus at the ſame tyme was baniſhed into Sardinia, tormented, afflicted, and ſuffered death.anno.239.

14 And Autherus in the tyme of the Emperour Maximinus? an.243.

15 And Fabianus vnder Decius, An. 250.

16 And Cornelius alſo. anno. 253.

17 and Lucius vnder Valerianus. anno. 255.

18 and Stephan vnder Galienus beheaded.an.257.

19. Sixtus the ſecond of that name was likewyſe martyred,
An. 267.
20. So was Dionyſius, An. 277.
21. So Felix, an. 282.
22. So Eutichianus, an. 283.
23. So Caius, anno. 295.
24. So Marcellinus, an. 303.
25. So Marcellus, anno. 308.
26. So Euſebius, an. 309.
27. So Melchiades, an. 314.

The Papiſtes ſay, that all theſe were Popes: I praye you, how ruled they all the world, as Thomas ſayeth, the Popes doe? where was their autoritie aboue all Kinges, Princes, Emperours, and Monarches? If of God, or of Peter, or of them ſelues, why did they not reſiſt? why were they put to death? If they had none, as none they had in deede, than of whom had the Popes following their power & tyrannie, to kill innocentes, to depoſe Emperours, to diſgrade Biſhoppes, to rule in hell, heauen, earth, and purgatorie, to abſolue à pœna & culpa, to do what they luſt, to oppreſſe, baniſh, and murther?

The ſecond Obiection.

Papa ſtupor mundi. Galfridus in Clement.

Well ſay what you will, the Pope is meruelous, for he hath his name of merueling. And he is to be wondered at, bycauſe he is Peters vycegerent in the earth, for he hath his name of Papæ, an Interiection of merueling. And without doubt, he occupieth not the place of a pure man, but of the true God. Textus eſt in Codice int. corpor. de tranſl. Epiſcopi. I anſwer: You ſay that he hath his name of Papæ, an Interiection of merueiling, & in deede the Reuelation and Paule ſayeth, that Antechriſt, when he ſhall come, which is the Pope, ſhall worke meruailes, and do falſe myracles by Necromancie and iniquitie.

Apoc. cap. 17. ver. 3.4.5. 2. Theſ. 2. ve. 4.

The third Obiection.

Hath he not a great preeminence, when as no man neyther may, nor dare, aſke him in any matter why he doth ſo? De pœn. diſt. ex perſo.

The fourth Obiection.

Neyther is the Pope Peters vicegerent, but hee occupieth the roome that Peter occupied. Gloſſ, in Clement, vnica de iure iur, in verb, vicar.

The fifth Obiection.

Doo you not knowe that the Popes name is chaunged in hys Creation, Conſecration, and enſtalling, that by the chaunging of the name the man may likewiſe bee chaunged. For where hée was a pure man before, now is hée become the Vicegerent of the true God: as in example: Who was a cruell tyraunt before, is nowe chaunged and called Clemens. Hée that was hurtfull, is now Innocent: Hée that was a maleface, Boniface: and ſo forth of the reſt.

Gloſ. in prohemio vi. Decrete in verbo boniface.
Polidor. libro .4. cap. 10.
Stat. volat.

Hath not the Pope both the ſwordes? Is not hée an heretique that breaketh the conſtitution of the Pope, or that holdeth, that the Pope is not able to make a conſtitution: hée is a paynim that will not obey the Pope. The Pope may depoſe the Emperoure without a Councell, yea with a cauſe or without a cauſe: Stat pro ratione voluntas.

These Obiections are thus to bée aunſwered, that, as none of theſe are conteyned in the ſcriptures, no more are they to bée credited than fables of Homer, or Ouide. In chaunging their names, they detect their hypocriſie: who will beléeue that the chaunginge of a mans name will make an euill man, a good man: of a diſhoneſt, an honeſt? Beſydes this, is not the Pope a man ſtill, though hée bée anoynted conſecrated, enſtalled, and entronyzed? Is not an Are, an Are, though hée haue a Childes coat vppon his backe? ought hée to rule the Empernur? Is not hée bounde too gyue too Cæſar, that which is Cæſars? Notwithſtanding one curſed Iames de Terano, Chamberlayne to Vrbane the firſt Pope of that name in the yeare of Chriſt 1385. interpreteth this place of Luke, of the Emperours before Chriſtes paſſion, but after that Chryſte was aſcendeth into heauen as victor and conquerour, hée writeth thus: When I ſhalbée lifted vp from the ground, I will drawe all too my ſelfe, that is (ſayeth the ſayd Iames) I will take away all Empire, Kingdomes, Juriſdictions, and Dominions of the worlde from the Emperours and Kinges, and gyue them too the Pope, who

Luc. 20. ve. 25.
James de terra.

John. 12. ver. 32.

who when hée hath ſubdued them, and brought them in ſubiection, hée may vſe the Royaltie, riches, gorgeous apparell, and all other thinges, as ſubiect too him. This curſed James, as Molineus termeth him, is too bée condemned of treaſon for forging a falſe coyn. For where it is in John, that Chriſt by his death ſhould ouercom death, hell, and all the world, hée applieth it to the Pope, of whom John did not once dreame, onleſſe hée prophecied of him amongs other Antechriſtes in his Epiſtles, whom hée there deſcribeth. And as for the place of Luke, it is to be vnderſtanded of Ciuill and temporall Magiſtrates, and not of Spirituall and Myſticall inuentoures of Iniquities, and ſo vnderſtandeth Chryſoſtom, Origen, and Theodoret vpō the .xiij. chapter of S. Paule to the Romanes, prouing that all Biſhopes & ſuch as wée call Spirituall men, muſt needes bée vnder the Juriſdiction of Ciuill Magiſtrates, obey them, and paye them Tribute. Beſides this, this James prooueth, as Auguſtinus de Ancona did .lxx. yeares before him, that the Pope had not only authoritie ouer all Kinges and Emperours that were Chriſtend, but alſo ouer Turkes & Paynims, bycauſe that Chriſt gaue his full authoritie too the Pope when hée aſcended, & that Juditiary power (for theſe are his termes) ouer euery creature, becauſe that hée left the Pope both the keyes, Temporall and Spirituall.

Auguſtinus de ancona.ini. Antonius tit. 22.ca.17. after Chriſt 1330.

Luc.20. ver. 25.

Rom.13.

The Popes power.

The ſixth Obiection.

Hée is the head of the Church that hath twoo keyes, the one too open Heauen gates to his friendes, the other to ſhutte out his enemies. And hée hath thrée Crownes, bycauſe that hée is a Kinge, a Ceſar, and a Biſhoppe: or rather, bycauſe hée hath authoritie in Heauen, Hell, and Purgatorie: or els, as Gregorius Doctor Hiſpanus did preache in Cambredge, hée ſayd, that the Pope was counted in Spayne, the Father, the Sonne, and the holy Ghoſt, & that was ſignified by his thrée crownes. Moreouer, in euery yeare of Jubile hée hath a golden hamer, wherwith hée knocketh at the gates of Paradiſe. Is this no preeminence? is not hée the head ỹ hath this authoritie? I graunte that the flattering Gloſers of the Canon lawe wryte ſuch thinges, but they are too fooliſh too bée credited, too falſe and abſurd too bée approued, too ridiculous too bée auouched, and to deteſtable to bée admitted.

2.keyes.
3.Crownes.

A golden hammer.

Beza vpon.2. Theſſ.2.ve.4.

The ſe-

The 7. Obiection.

Two ſwordes

Hée that hath both the temporall and ſpirituall ſworde, muſt néedes bée the head of the church: but the Pope hath bothe, Ergo, hée is the head of the church.

I denie the Minor, wée proue it thus: Do you not reade, that Boniface the eight Pope of that name, came out in a ſolemne feaſt daye in the apparel of a Biſhop, as gloriouſly as euer was Aaron with the ſpirituall ſworde, to frame the ſpiritualtie withall. And on an other feaſt day hée came out in the apparel of the Emperour with great pompe and glorie, with a naked ſworde, ſhaking it, and ſaying: This is my ſworde to correct the Temporall withall: yea euen Kinges, Princes, and the Emperour. I aunſwere, that this hée doth by this rule: Sic volo, ſic iubio, ſtat pro ratione voluntas. For that hée dyd without reaſon or authoritie.

The 8. Obiection.

The Pope aboue all power.

Is not hée the head of the church that is aboue Kings, Ceſars, and Councelles, and aboue the whole worlde? Innocent. 9. queſt. 3. & gloſſ. ibi. & vlt. ext. de elect. ſignificaſti.

The 9. Obiection.

And though all the worlde ſhould gyue ſentence agaynſt the Pope, notwithſtanding his ſentence muſt ſtand, bycauſe that hée maye diſpenſe with all thinges : Iud. Gloſſat. de Capell. Papa ſi vult. &c.

The 10. Obiection.

The Pope is aboue all Councelles and Statutes, de elect. cap. ſignif.

I aunſwere, If his authorities bée aboue councels, then councelles bée vayne, and néede not, when as wée may goe to the head and ſpring, who is aboue eyther councelles or Lawes. For you ſay, that all the lawes are in the cheſt of the Popes breſt.

But wée credit not theſe ſayinges, bycauſe they are made by Popes without authoritie, eyther of Gods worde, or of olde Doctors. Wherefore this is that Antichriſt, that is deſcribed in the Reuelation, cap. 13. cap. 17. cap. 18.

The 11. Obiection.

Peter ẏ head of the church.

Hée that hath the ſame authoritie that Peter had, is the head of the church. But the Pope hath the ſame authoritie that Peter had. Ergo the Pope is the head of the church.

I denie the Maior, for Peter was not the head of the church, nor any better then the other of the Apoſtles. Moreouer, Peter was a meere man, and a meere man was not the head of a ſpirituall church.

The 12. Obiection.

The Pope aboue all.

Is not hée aboue all that can diſpence with the law of nature, with Moſes, with the olde Teſtament, with the new Teſtamẽt, with Chriſt, Peter, Paule, and the reſt of the Apoſtles.

I aunſwere, that none doth ſo but Antichriſt. For of Antichriſt Paule writeth ſo in the ſecond epiſtle to the Theſſalonians, the ſecond chapter. ver. 4. But you ſay, the Pope doth ſo: Ergo, the Pope is Antichriſt.

The 13 Obiection.

Cauſa. 9. queſ.
3. c. patet. Vilie
rius. de. ſtat.
priuat. eccleſ. c
nemo 17. queſ.
4. diſt. 40. c. ſi
Papa. et ca. 2.
eiuſdem, diſt.

There may no man Iudge of the the Popes doinges, neyther the Clergie, neyther Kinges, neyther Emperours. What the Iudge of all bée iudged of any? Is it not knowen through all the world, that the church of Rome doth iudge all the worlde, and it may bée iudged of none? who dare diſpute of the Popes doinges? who doubteth of the Popes holyneſſe, who is in ſuch authoritie? If hée lacke goods deedes, or any other thing, it is ynough for him to truſt in the predeceſſours of that place. Theſe blaſphemies anſwereth Paule in the ſecond to the Theſſalonians, ſecond chapter, ver. 4. where hée writeth, that this Antichriſt maketh hym ſelfe God.

The 14

The xiiii Obiection.

Remundus rufus, a noble defendor of the holy Sea of Rome, reaſoneth thus, the Pope is the cheife becauſe he is the firſt in tyme, reuerence and power. In time, for Peter was at Rome the fyrſte Pope: in reuerence for who is to be reuerenced more then he? in power, what Biſhop, what Prelate, what Monarche is to be compared to him? I anſwere to the firſte, that Peter was neuer at Rome, and therefore was neither firſte Pope nor laſt at Rome: moreouer Paule was at Rome before him, by yͤ teſtimoni of their owne wryters.

Rufus

And Peter was no biſhop, ergo no biſhop of Rome: Peter was an Apoſtle and no biſhop. A biſhop kept in a certain place: an Apoſtle went aboue euery where. As for his reuerence, what reuerence ſhould the Pope haue aboue others? if he wilbe firſt he muſt be laſt, as Chriſt writeth. As concerning his power, what is it? Who gaue it to him? He is or ought to be a ſeruaunt, no lorde: a miniſter, no maiſter, a member of the body and not the head.

Peter no biſ

Math.20. ve. 26.

What if Rome were vtterly deſtroyed by the Turke (as it may be) and the Popes name, glory, dignitie, and memory, cleane extinguiſhed, where ſhould the Romiſh church be? where ſhould bee all hir decrees? ſhould not all bee vtterly aboliſhed? ſhall not Chriſt deſtroy him with the ſprite of his mouth?

2.Theſ.2. ve. 8.

The.xv.Obiection.

Do you not remember what Nicolaus the firſt Pope of that name did wryte? He ſayed and alſo determined, that no chriſtian magiſtrate ſhould haue any power aboue the Pope, bicauſe that hee is called god, as Antonius writeth. tit. 16. If no magiſtrate haue iuriſdiction ouer him, if no man, may appeach him, if he be god, is he not worthy to be the head of the Church? I graunt that he taketh vpon him all theſe tytles, and ſo the deuel would haue done, who moued Chriſt to ſitte downe and worſhip him, and hee

Nicolaus the Pope.
The Pope is God.

Matt.24. ver.15.
2.Theſſ.2. ver.3.
Iob.40.ve. 10.
Ieremy.5. ver,10.
2.Cor,6.ver. 15.
Pſal.22.ve.16.
Apo.12,ver.3.
2.Timothe.3. ver.4.
Ioh 6.ve.72.
Iohn.10.ve.1.
Ia.11.ver.17.
Iohn 10. ver. 12.
Eſay.27.ver. 1.
E.27.ver.1.

would gyue to him the whole worlde. Wherfore hée is the Abomination of deſolation, the childe of perdition, Behemoth, Bel, Beliall, a Dogge, a Dragon, a Traytour, the Deuell, a Théefe, an Idoll, a Wolfe, a Serpent, Leuiathan.

The 16. Obiection.

The place, nor the Pope cannot erre but onely in that, that hée is man, but in that, that hée is Chriſtes Vicegerent, hée cannot erre: how ſaye you by this? cracke mée this nutte.

Bembus.libro.13.
Iouius lib.8.
The Pope can make of nothing ſome thing &c.
Gloſſ.in clem.
He ſweareth by his holines.
Geminianus.
1.Timo.3.ve. 2.
The Popes power in heauen.&c.

And although that Peter Bembus calleth Alexander the ſixte a murtherer: and likewiſe Iulius the third: yet wée proteſt, that, if Bembus had ben learned in our Canons, and Gloſes, hée would not haue written ſo. I maruayle what men meane to ſpeake ſo ageynſt our holy Father, ſeing hée can make of nothing, ſomething, of iniurie, iuſtice, poteſt facere de nihilo aliquid, & de iniuſticia iuſticiam, & mutare quadrata rotundis. Pauor. poſt hoc, in, &c. The Pope calleth himſelfe to witneſſe, bycauſe there is none greater by whom hée may ſweare. Though Paule writeth, and willeth that a Biſhoppe ſhould bée without faulte: notwithſtanding the Pope may diſpence with him: though he be an vnthrift, a Ruffyan, a lyer, a theef, a coniurer, a periured man, & ſuche like. Geminianus lib. 8. cap. 49. Ieſu good Lord, what, and howe mightie a Prelate is our holy father the Pope: hath not hée authoritie ouer the Aungelles in heauen, and alſo ouer the damned ſoules in hell, as Petrus Coſtus reporteth?

I aunſwere, that all theſe ſayings are full of iniquitie, and rather to bée puniſhed by the Magiſtrate with the ſworde, then anſwered with the pen.

The 17. Obiection.

How ſay you to this golden ſentence, Sext. decret. that the Pope maketh the place holy, and therefore Rome is without ſpotte or wrincle.

I anſwer, if he be an euill man, he depraueth the place, and that the Pope is euill, his frutes do declare.

The 18. Obiection.

Diſtinct.40. Cap.ſi.papa.

What if the Pope, ſayeth Buſgradus carie all the worlde to hell with him, or beléeue that there is no life to come, (as ſome did) or be an homicide, or a Sodomite, or as blaſphemous as Iulius the thirde, or as cruell as the deuill, or if he blaſpheme the virgin Mary as a ruffian, as the ſaid Iulius did, we muſt beléeue that wée muſt be ſaued by him, or elles wée muſt be damned without redemtion: for whatſoeuer he doth, wée muſt beléeue it as an article of our faith, for who may or dare aſke him why he doth ſo. What ſhall wée anſwere to theſe blaſphemies, they are not worthy to be repeted, to horrible to be mentioned, to abſurde to be confuted, to vile to enter into any mans eares.

The xix Obiection.

How anſwer you this authentical ſentence, of the gloſe of the Prologe of the Clementines, that the Pope is neither god nor man ſed Neuter inter vtrumq; If he be neither god nor man, but neuter betwene them both, than is he a monſter, or if he be neither god, nor man, he is ſurely the deuel, or elſe ſome Antechriſt.

The xx Obiection.

Is not he the head of the Church that is better then the virgin Mary, but the Pope is better then the virgin Mary: Ergo he is the head of the Church. What if I ſhould denye the Maior, ye could not proue it: but I will deny the Minor: he that can make him that is better then the virgin Marye, is better then the virgin Marye: But the Pope can make a prieſt, which is better then the virgin Mary: Ergo the Pope is better then the Virgin Marye. A prieſt is better then the virgin Mary in this poynt, that ſhe bare Chriſt but once, but the prieſt euery daye. I could anſwer this by the like abſurditie of yours after this ſorte. You ſay that a prieſt can make god: But he that can make god, is better then god: Ergo the prieſt is better then god. But the Pope can make a prieſt, if the prieſt who is an inferiour can make god, what can the Pope make who is ſuperiour to a prieſt? Surely a thing aboue god: doth not the Pope in making of god, exalt him ſelfe aboue god. Therfore he is that man of ſinne and child of perdition that is ſpoken of in the ſecond to the Theſſalonians, cap. 2. ver. 3. and. 4.

Bullengerus, in Apocalyps.

A Prieſt maketh God,

The 21. Obiection.

Hée is the head of the church that can gyue the names of dignitie, and tytles to all Princes, Kinges, and Monarches, and may crowne them: But the Pope can do this. Ergo, the Pope is the head of the church. I denye the Minor. I proue it thus: What King hath not his tytle gyuen of the Pope? name one if you can. To bée brief, hée gaue this tytle to the Frenche King to bée Chriſtianiſsimus, moſt Chriſtian King, and to the King of England to bée Defenſor fidei, Defendour of the fayth. I graunt hée did this, but hée chalendged this authoritie falſely, and then hée did as the ſcripture prophecied, that hée ſhould do, Exalte himſelfe aboue all power. 2.Theſſ.2. ve. 4.

The 22. Obiection.

Hée that curſeth, when, and whom hée will, is the head of the church. But the Pope can both curſe and bleſſe when, and whom hée will. Ergo, the Pope is the head of the church.

I denie the Minor. I proue it thus: Was not England curſed by the Pope, and our holy father Iulie the thirde of that name of his meere mercie, gyue one droppe of Chriſtes bloode (reſerued at Rome) to perdon England withall: or rather of his holyneſſe and abſolute power perdoned Englande. In the yeare of Chriſt 1553. the 19. daye of October: non obſtantibus conſtitutionibus, & ordinationibus Apoſtolicis, cęteriſque contrarijs quibuſcunque: Notwithſtanding the conſtitutiones and ordinances of the Apoſtles, or any other whatſoeuer they bée to the contrarie. Are you not aſhamed to take the honour from God, and gyue it to a man? From the Creator, and gyue it to the creature? you ſaye, that though the Apoſtles, or any other (in whiche wordes, both God and Chriſt are conteyned) dyd ordeyne and decrée the contrarie, that the Popes bleſſing muſte preuayle, his iudgement ſtande, and hée to bée all in all.

The 23. Obiection.

Pelagius, many yeares agone, ordeyned that the church of Rome had not her authoritie of men or of Synodes, but of Chriſt. And Gregorie the ſeuenth, & Nicolas the third, were more playne: For they concluded that the Pope was the Supreme head without all controuerſie.

Diſt.21.que bis

Supremacy when it began

I aunſwere, that by theſe it is manifeſt, that it was 560. yeares after Chriſt, before that any mention was made of any ſupremacie for theſe two firſt ſurged ſupremacie: that which was firſt, is moſt probable: but at the firſt there was no ſupremacie: Ergo there ſhould bée none.

The 24. Obiection.

Hée is the head of the church, that giveth authoritie and licence to all the other Apoſtles to preache, to bée prieſtes, and to miniſter the ſeuen Sacramentes: But Peter geueth all theſe. Ergo Peter is the head of the church.

Peter de Palude de. poteſt. apoſt. artic. 2.

Peter Palude is the authour of this argument, a man of great worſhip.

The 25. Obiection.

Hée is the head of the church, whom the Chayre doth bleſſe, although hée were Judas, or a murtherer. But the chayre bleſſeth the Pope: ergo the Pope, if hée were Judas, or a murtherer, is the head of the church.

hoſi. in confeſ. petricouien. c. 29. diſt. 94. ſatis euidenter. Marcel. in conc. late. ſeſſ. 4. Card. in cō. trident.

The 26. Obiection.

Hée that is God, is the head of the church: But the Pope is God, ergo the pope is the head of the church.

Extra. John. 22. cum inter. in Gloſſa.

The ſecond propoſition is proued by the authoritie in the margine. *

Imprinted at lions. 1555.

The 27. Obiection.

Hée that is head of Angelles, and Archaungelles, is the head of the church: But the Pope is the head of Aungelles and Archaungelles: Ergo the Pope is the head of the church.

The Minor is proued in the margine.

In con. lat. sub leone. 10. ſeſ. 10 Extra de conſtat. canon. Gregor. hamburg. in appel. Sigiſmundi Ducis Auſt. Prier. againſt Luther.

The 28. Obiection.

Hée that is aboue the ſcripture, is the head of the church: But the Pope is aboue the ſcriptures: ergo the Pope is the head of the church.

The aſſumption is proued by Siluester Prierias.

De poteſt. col. Apoſt. Durand. 1. de miniſtr. & ord. De tran. epiſt. quanto hoſt Cornel ÿ biſh. of bitonto in ÿ coun. of trent.

The 29. Obiection.

Hée is the head of the church, that is the light of the world, which illuminateth euery man, that commeth into the world: But the Pope is that light, which illuminateth euery man, that commeth into the world: Ergo the Pope is the head of the Churche.

The xxx. Obiection.

Diſt. 80. in illis. Mat. 5.

He that hath authoritie to breake lawes is of more force then he that came not to breake lawes: but the Pope came to breake the lawes and Chriſt came to fulfyll the lawes and not to breake them: Ergo the Pope is the head of the Church.

The xxxi. Obiection.

The ſpeciall power of the Pope.

If there were nothing to proue the Pope to be head of the churche ſauing his apparell and ornamentes, yet ſurely they might perſwade any man to beleue, to maintaine, and to glorifie, our holie father the Pope, dothe not Buechingerus and Inocentius Libro. 3 de Altaris mysterio ca. 1. et. 10. affirme that there are. 9. ſpecial ornamentes: his hoſe, his ſhoes, or ſandalles, his ſuccynctory or girdell, his Tunicle, his Dalmatica or longe ſleued Gowne, his Metre, his Gloues, his Ring, and Staffe. In theſe conſiſteth the ſpeciall power of the Pope, euen to geue orders, to bleſſe Maides, to conſecrate Biſhopes, to laye on handes, to make greſe or Chriſma, to conſecrate clothes and veſſeles, to call Sinodes, to dedicate Temples, and to depoſe them that are diſgraded, and do many other merytorious workes.

What ſhall I ſpeake of his two horned mitre? of the hemmes of his garment? of his croſſe and ſtaffe? of his chimer? and other veſtements. His ſhoes pardoned venyall ſinnes, his ſtaffe hathe many vertues, the crooked horne, fetcheth in them that go aſtray, the ende knocketh the obſtinate, refourmeth the diſobedient. What ſhall I ſpeak of his breches, and handkirchef. Of his kniues and twoedged Swerds? of his goulden banner I haue ſpoken before.

I anſwer that theiſe more commend the Pope and ſet forth his prayſe, then his vertues do: He glorieth in his apparell, Paule in Chriſt his croſſe, he in outward things, Paule in inward, he in pompe, Paule in pouertie, he in vayne glory of the world, Paule in the ioyes of Heauen. Is not all this apparell corruptible? will it not conſume? will not his crowne in tyme weare away and decay?

cay: But the immortall crowne which Peter ſpeaketh of, will neuer. You are not aſhamed to put your truſt in worldly things, but in ſcriptures you put no truſt, them you cannot abyde: Doth not Iames Hoochſtrate in his booke intytuled, Of praying to ſaints, pronounce him to bee an heretique, that flieth to the ſcriptures, and that cuſtome ought to bee followed before the ſcriptures, becauſe a common errour maketh a lawe.

1.Petr.5.ve.4.

Agrip. againſt ÿ Louan.arti. 2.

A comon errour maketh a Lawe.

We haue hitherto proued our holy father to be the head of the Militant Church here in earth, (though the Lutherians ſay, that he is head of the Malignant Church). Now will we proue that he is the head of the Triumphant Church, which is in Heauen.

The firſt Obiection.

HE is the head of the Triumphant Church, that Canonizeth Saincttes, and hath authoritie ouer Angels, that maketh of the triumphant church whom he liſteth. But the Pope dothe this, Ergo he is the head. I denie the Minor, we proue it. Let vs ſee if you finde any day in the yeare dedicated to any Saincte, which the Pope did not dedicate, and conſecrate. He made the Apoſtles dayes, the foure Ladye dayes, made Corpus Chriſti a Saint, S. Peters cheynes, S. Graue or S. Sepulchre, S. ſeuen Sleepers, ſ. Sonday, ſ. Grimbald, S. Chriſogon. ſ. Gorgon, ſ. Rooke, ſ. Dunſtone, ſ. Thomas Becket, whom King Henry dyd vnſainte, and diſgrade: holy Iohn Shorne, holy King Henry: many a Prelate, Biſhop and Pope, and in fine, al his benefactours, for whom he commaundeth euery Prieſt to pray for in his Canon of the bleſſed maſſe, which we truſt he will make a Saint, one day, for ſurely ſhe is our good Miſtres, ſhe proſpereth Prelats, exalteth Hermits, ayedeth Hunters, purgeth Pigs, helpeth Hogs, cauſeth raine, and faire weather, deliuereth out of Purgatorie, and directeth generall counſailes. Finally ſhe were as worthy to be a Sainte as any of them all.

Pope. Hildebrande called Gregory.7. plat.in vita Gregorij. Alexander.3. titul.46. Antoninus in 3. parte ſummæ maioris.

I aunſwere, that the Pope taketh vpon him to do and ſaye ſo: But thinks you that he can do ſo? Surely he hath made ſome ſaincts that are deuilles, and ſome that there were neuer none ſuch. What manner of Saint is ſaint Wonbaye? or Rymon, or ſ. Gyners, or ſ. Medygons, or ſ. Apellinare for toothache: Valentine for Louers: Loe for Smithes, Criſpine, Martine and Chriſpinian for Shoemakers, Nicolas, and Cletus for Clarkes, and yit many write ther was neuer none ſuch as Cletus: George for warriers, Andrew for Scotlande, Denis for Fraunce, James or Jaques, for Spayn, about Louayne Urbane, whom they Crowne and cary about with great pompe to Tauernes, if thei haue plentie of frutes: if no, they ſpitte vpon him: they reuyle him, & throwe him into the kennelles. They painte with John and Bernard the deuill, with George like to ẏ Egyptians a Crocodile, with Roke a dogge, with Antony a ſowe. The Hollanders vſe Paulyne, as Louanians Urbane, although that there be no parte in mannes body ſo honeſt, vnto the which ẏ Pope hath not appointed a ſaint: and none ſo vncomely, which hath not his ſaincte. Neyther any abſurditie that you can name, but they haue a ſaint for it: yet ſay they, the Pope cannot erre, although it is euident that he Canonizeth (as they ſaye) theſe Sainctes, both contrarie to Scriptures, Councelles, and Doctoures. It is in ſaint Paule, that, if God onely iuſtifyeth, who can condempne? can the Pope?

Euſeb.
Jerom,
Marr.
Agrippa. con.
Louan.ca.26,

Ro.8.ver.34

Thus I reaſon, He that cannot iuſtifye a man, he cannot Canonize. But the Pope cannot iuſtifye, Ergo he cannot Canonize. That the Pope doth not iuſtifye, all thoſe places proue, which proue Chriſt to be our onely Heade, Redeemer, Juſtifyer, and Glorifyer.

1.John.2.ve.1.2.
1.Tim.2.ve.5
Rom.3.ve.24
To Canonize

To Canonize is to glorifie, to giue felicitie, to make a Saincte of a man, and to introduce him into eternall lyfe, and this doeth only Chriſt. Ergo not the Pope which Paule proueth by this climax, this gradation, this induction, and ſorites. Whom God hath predeſtinate, them he hath called, whom he hathe called, them he hath iuſtified, and whom he hath iuſtified, them he hath glorified. But the Pope can predeſtinate no man, Ergo neyther iuſtifye them

Ro.8.ver.30

them, then neyther Glorifie them, and per conſequens, not Canonize them. We maye worſhippe neyther the Virgine Marie, neyther the Apoſtles, neyther any Sainctes, neyther make holy dayes, or Temples for them, muche leſſe Canonize them, which comprehendeth all theſe. This doth Epiphanius proue at large, Tom.2. in 27. Hæreſie, and Theodorete vpon the ſecond Chapter to the Colloſsians. Auguſt. contra Fauſtum, lib.20. cap. 21. de Ciuit. lib. 10. cap. 1. lib. 21. cap. 26. lib. 22. cap. 10. vppon the Pſalme 113. Ambroſ. vppon Rom. 1. and the Councill of Laodicia.

Reuelation.19. ver.10. Daniel.3.16. 18.

The ſecond Obiection.

He that cannot erre, can Canonize Sainctes: But the Pope cannot erre, Ergo, the Pope can Canonize Sainctes.

I denie the Minor: For I will alleage out of theire owne Authoures ſuche Teſtimonies, as they write, by the which ye ſhal perceyue that the Popes haue aſwell erred in doctrine as in manners.

The firſt.

Marcellinus, in the yeare of Chriſt, 295 [illegible] Chriſt, offered to Images and Idolles. Notwithſtanding he repented him, and ſuffered death after that, for Chriſt.

2 Liberius, in the yeare of Chriſt, 354. through ambition became an Arian.

3 Damaſus, in the yeare of Chriſte, 368. after muche ſlaughter done in a church at Rome, was made Pope.

4 Sericius, in the yeare of Chriſt. 382. prohibited the Prieſtes of the Weſt churches to bée maried, and deuorced them that had maried wydowes, and excluded ſecond mariages.

5 Anaſtaſius the firſt, in the yeare of Chriſt, 392. reiected them from the miniſterie that had any mayme.

6 Innocentius the firſt, in the yeare of Chriſt, 406. decréed, that the Sée of Rome ſhould bée preferred before all others, and to bée iudged of none. He cauſed to annoyle the ſick perſons:

Hier. in Chro. Euſebius.

Amia. marcel. lib.27. Ruffin. lib.2. ca.10.

Grat. diſt.82. [illegible] 4. [illegible] Grat. de conſ. diſt.4. [illegible] Irenæus.

I.ij. He

he compelled them which he called Heritiques to come to the Catholique ſayth of Rome by violence. Romana fides inquit Mantuanus, id eſt falſa. He graunted to ſuch as had bin all the daies of their lyfe, curſed, and wicked, pardon and repentance of their ſinnes in the panges of death.

He excluded from the clergie ſeculer Soldiars, and ſuch as had bin twyſe maried.

Iſodorus Volaterranus.

7 Sozimus decreed that the Sea of Rome could decrée nothing againſt the worde of God, and he was in the yeare of CHRIST, 420.

Sabel. Sigeb Polyd. 6. ca. 4. Sigebius.

8 Bonifacius, in the yeare of Chriſte, 423. turned Vigiles into faſtes.

9 Xiſtus or Sixtus in the yeare of Chriſte 440. made Peters chaynes a Saint.

Socrat. lib. 7 ca. 17. Grat. diſt. 38. null. volat.

10 Celeſtinus, the firſt in the yeare of Chriſt 430. made Introitum of the maſſe, with the Graduall, with the Reſponſories.

Sige. Poly. lib. 5. cap. 10. Vol. Sabel. Poli. lib. 6. ca. 11. Iſod. Grat. diſt. 34.

11 Leo in the yeare of Chriſt 445. made the holy ſacrifiſe the immaculate Hoſte, & maſſe. He commaunded Sonday to be kept holy day, he inſtituted proceſſion, he was curſed and excommunicated by the Biſhop of Alexandria.

12. Hilarius in the yeare of Chriſte 463. confirmed the generall councelles, publiſhed the common Law, remoued from the degrées of the Church them that had bin twiſe maryed, and them that had maryed Wydowes, and them that were lame, and firſte forbad prieſtes to weare lay mens apparell.

Iſodo. in ſim

13 Simplicius in the yeare of Chriſt 475. did much contend with the Biſhoppe of Rauenna, to encreaſe his authoritie.

Iſodo, in felic

14 Felix the third of that name, in the yeare of Chriſte 481. excluded them that were Baptiſed or rebaptiſed of heretiques from the eccleſiaſtical Chiualrie. He made Michelmas daye againſt the councell of Laodicia.

Theodoret. vpon the 2. to the Coloſſ. Nonnus in conſiliis Gra. cap. 9. queſt. 3. Polid. 3. c. 10. Iſodo. Sige.

15. Gelacius the ſecond, in the yeare of Chriſte 489. decreed that neyther he nor his ſucceſſours ſhould be iudged of any man in the earth.

16 Anaſtatius in the yeare of Chriſt 496, fauored the Euthichians and Neſtorians.

17

17. Simachus in the yeare of Christe. 498. after longe strife betwixt Laurence and Peter, was Pope. He patched and framed the masse in order: he decreed that no Counsell should be of force any where without the Popes presence.

Volat. grat. dist 79. dist 17 concilia.

18. Hormisda in the yeare of Christe. 523. he decreed after he was at quietnes with the East Churches, that the decrees of ẏ fathers, and Counselles, should be in all Nations, whereas at the first they were obeyed for certaine particular Countries.

Isodorus.

19. John the first, in the yeare of Christe. 528. decreed that ẏ Emperour should be under the Jurisdiction of the Pope.

Grat. distinct. 96. Si imperator.

20. Foelix the fourth in the yeare of Christe. 530. commaunded masses to be had only in a halowed place, and ẏ the Clergie should be deuided from the people. The Clergie in the quire, and the people beneath in the bodie of the Church, and that men lying at the pointe of deathe shoulde bee anoyled.

Sabell. Isod. volat.

21. Vigilius in the yeare of Christe. 537. decreed that Rome should be the mistres and mother of all other Churches.

Isod. in Vigilio.

22. Pelagius the first, in the yeare of Christe. 558. put in to the masse to pray for the dead, and committed all Heretiques to the seculer Magistrate to bee punished. This Pope did affirme first of all other that the Supremacie of the Bishope of Rome was geuen of Christ and not of any Sinode or of men.

Grat. Plat. Polid. 6. ca. 2. et 8.
Grat. in distinct. 11. cap. quoniam [illegible]

23. John the third in the yeare of Christe. 563. decreed agaynst his predecessour, that none ought to be called an highe Priest or an uniuersall Bishope.

Dist. 99. nullus.

24. Pelagius the seconde, in the yeare of Christe. 577. added many thinges to the masse, he put Subdeacons from theire wiues, and from other Ecclesiasticall offices, and made seuen formed Letanies to appease the wrathe of God for the great Pestilence ẏ was at Rome.

Sigeb. Poly. 5. cap. 4
Volat. Plat.

25. Gregorye the first in ẏ yeare of Christe. 590. did many thinges well and many thinges euill, he called himselfe seruaunt of seruaunts, and forbad that any should be called a generall Bishop. He put many things to the masse, Letanies Procesions, Antiphonas, Psalmodies, Alleluya. And Kirieleysons, Offertorie, Interpretations of the Canon. He forbad them that neede to eate flesh, milke, cheese, or egges, and graunted at certaine tymes of the yeare

Gregorius in Epistola 38. [illegible] lib. 4. [illegible] lib. 11. cap. 11.
Gregor. in decret. et in psal. 3. peniten. et. 40. cap. tobi.
Grat. in decret. polid. 5. ca. 10. et lib. 6. ca. 6. et lib. 8. ca. 1. Sab. en. 8. lib. 5.

forgiueneſſe of their ſinnes, hee forbad monkes to Baptiſe, of Images to bée broken.

Plat.

26. Sabinianus in the yeare of Chriſte. 607. Appointed the day & houres to bée deuided and knowne by Ringing of Belles, and Lampes to burne in the Temples, and cauſed Gregorius his Predeceſſoures bookes to bée burned.

Plat. Sab.

27. Boniface the thirde in the yeare of Chriſt. 610. obteyned of Phocas the Emperour that he might be called Pope, and ſupreme heade, and cheife Prince of all Biſhops: Although John the 3. After Chriſt. 565. yeare, and Gregorie the Pope after Chriſt. 590. had apointed and decreed moſte Prudently the Contrarie: This ſaide Boniface apointed the Aultares to bée couered with white Linen clothes.

Polyd. lib. 5. cap. 6.

Sab. grat.

28. Theodotus in the yeare of Chriſte. 618. decreede that no man ſhould mary his goddaughter.

Sigeb. Sabel Volat.

29. Boniface the 5. in the yeare of Chriſt 621. apointed Sanctuaries, for Malefactoures, that Coluthes ſhoulde not touche the Reliques of Martires, Sacrilege, to bée puniſhed with the dart of excommunication, and that Monkes being preiſtes might binde and louſe.

Plat. Volat.

30. Honorius the firſte in the yeare of Chriſte. 636. made the Croſſe of Chriſte a Saincte, and toke the Braſen Tiles of the Temple of Romulus, and couered Saincte Peters Churche with them and builded many Temples.

Sigeb in Chron. Lent.

31. Theodocus in the yeare of Chriſt. 640. the ſonne of a Biſhop was Pope at what tyme Carcombert King of England firſte commaunded Lent to bée kept in Englande.

1. Tom. Conc. grat. diſt. 27. Diaconus. Can. 12. 4. 2 mult.

32. Martine the firſte in the yeare of Chriſte. 650. compelled the Clergie to vowe chaſtitie.

33 Eugenius the firſt in the yeare of Chriſte. 660. apointed that Biſhoppes ſhould haue a priſon to impriſon the Clergie, and that Biſhoppes might not, nor ought not to conuert the goodes of the churche to their owne vſes.

Plat volat.

34. Vitelianus in the yeare of Chriſt. 661. brought firſte into the Temples Muſike and Organes.

Platina.

35. Donus in the yeare of Chriſte. 681. deuided the Clergie into certein orders.

36 Agatho the fyrſte in the yeare of Chriſt. 680. commaunded that all the ſanctions of the Pope ſhould be taken as confirmed by the mouth of God.

Grat. diſt. 19. ſic.

37. Conſtantine the firſt in the yere of Chriſt. 708. went towards Conſtantinople, and in the iourney Iuſtinian the Emperour met him and kiſſed his feete. He commaunded Images to be had in Temples and to be painted.

Plat. Blond.

Polyd. lib. 6. Cap. 13.

38. Gregory the ſecond in the yeare of Chriſt. 715. forbad a man to mary, Presbyteram, Dyaconam, Monacham, and a ſpiritual godmother; and made Leo the Emperour his ſubiects to rebell, becauſe the Emperour had pulled downe Images of Saincts out of Temples.

Con. 1. Cons

Blondus. 10.

39 Gregory the third in the yeare of Chryſt. 731. brought in Images againe, curſed Leo the Emperour, who reſiſted him, and deſpiſing the Emperour cauſed Martellus King of Fraunce to make warre againſt the Lumbards.

Plat. Sab.

40 Stephanus the ſecond in the yeare of Chriſt. 752. cauſed Pipinus to inuade Lumberdie, he pardoned Pipinus againſt his othe made vnto his king Childerique, and this was the firſt Pope that was borne vpon mens ſhoulders, and cauſed Images to be worſhipped and much Idolatrie to be committed.

Eutrop. li. 22.
Urſpergenſis
Pope borne.
Polid. 4. ca. 10

41. Paule the firſt in the yeare of Chriſt. 760. excommunicated the Emperour: in hys tyme Starres did fall from heauen into the earth.

Plat.
Premonſtratenſis.

42. Leo the thyrd in the yeare of Chriſt. 800. after his baniſhment, being reſtored to his Popeſhippe by Carolus Magnus the Emperour made the Gange daies, and Frankencenſe, and preferred the decrees of the Popes before all the wrytings of the holy Doctours, and affirmed that a croſſe of wood made for Chriſtes croſſe did bleede the very true blood of Chriſt.

Hieron. Marius.
Polyd. 5. c. 10

43. Gregory the fourth made all ſowle daye.

Plat. Sab.

44. Sergius the ſecond in the yeare of Chriſt. 844. was the firſt that chaunged his name, and called himſelfe Sergius, whoſe Chriſtian name was Hogges mouth. He crowned the Emperour Lodouike, and cauſed the Sacrament to be deuided into three

Sigebus.

theſe partes.

Plat. volat ligeb.

Peter penſe.

Houedenus.

45. Leo the fourth in the yeare of Chriſt. 846. made men kiſſe his féete, no lay man to bée in the quier at the maſſe tyme but the clarks. And made Athelwolfus a monke king of England, and therfore he rendred to the Pope of euery houſe in England a penye.

46. Johan a woman Pope, in the yeare of Chriſt. 853. borne at Moguntia in Germany and called an Engliſh woman through the familiaritie that ſhe had with an Engliſh monke, with whom ſhe went to Athenes being appareled like a young man, proceded and excelled in learning in ſo much that ſhe was conſecrated Pope, gaue orders, made Biſhoppes, Prieſts, Deacons, and Abbottes, ſonge maſſe, halowed Alters, Fonts, and Temples, miniſtred the Sacrament, crowned Lodouike the ſeconde Emperour of that name with hir hand, and with ſainct Peters bleſſing, Ethelwolfus king of England reuerencing this holy mother, I ſhould ſay, holy father the Pope, euen the harlot of Babylon, gaue the tenth part of his Realme to clarkes and monks, to praye for his ſowle. This Pope was gotten with childe of one of hir Cardinalles, deliuered a child as ſhe went on proceſſion, and ſo died, after ſhe had bin Pope two yeare and a halfe. Then the holy fathers made prouiſion leſte they ſhould be deceaued any more, and did ſet him whome they would make Pope vppon a ſtole that had a hole in it, and cauſed a Deacon to put his hand vnder, and to know whither he were a man or a woman. Behold the Romiſh Church euen after miſtres I. Pope had ſayd a maſſe of the holy ghoſt did offend, if it bée an offence to bée an harlot. Funcius ſayeth that it was done by the ſinguler prouidence of God, to declare the abhomination of the whore of Babilon and the Sea of Rome.

Plat. & vol.
Ethelſwolfus
Reuelatiō. 17

Plat. ſab.

Burchingerus a Papiſt putteth hir in the number of ẏ Popes, who wrote in the yere of Chriſt 1556.

Grat diſt. 96
Vbinam.
Antoninus tit. 16.

47. Nicolas the firſt decreed in the yeare of our Lord. 861. that no Prynce, nor the Emperour ſhould be preſent at any councel of the Clargie, onleſſe it be ſome cheefe pointe of the fayth. He decréed that no lay man ſhould iudge of the Clergies lyues, nor diſpute of the Popes power, neither any Chriſtian magiſtrate to haue power ouer any Biſhoppe, becauſe the Biſhoppe was called God, and compelled prieſts to lyue chaſte, and that none ſhall heare the maſſe of him that hath a concubine.

48 Martine the ſecond in the yere of Chriſt 882. was made Pope by Nigromancy.

Volat.

49 Stephanus the 6. in the yere of Chriſt 890. abrogated al ẏ Actes of Formoſus the Pope for an olde grudge, he tooke his body out of his graue, cut of two fingers of his right hand, and threwe them into Tyber, and buryed him emong the Laytie.

Plat. Sab.

50 Romanus in the yeare of Chriſt 896. diſanulled the Actes of his Predeceſſour Stephanus, and approued the Actes of Formoſus.

Plat. Tyranny.

51 Chriſtophorus, in the yeare of Chriſte 903. did caſt Leo into priſon and handled him miſerably.

Plat. Volat.

52 Sergius in the yeare of Chriſt 907. depoſed the ſayd Chriſtopher and made himſelfe Pope: and for hatred toke vp Formoſus once again, and ſet him in the Seate of the Pope as though hée had bin alyue, and cut of his head eight yeares after hée was dead: hée cut of thrée of his fingers, and threwe his body into Tyber, and commaunded all the Romanes to confirme this acte, and to ſubſcribe. Hée firſt ordeyned candelles to bée borne vppon Candelmaſſe daye. Hée begotte John the 12. Pope of that name, of an harlot called Marozia, and did many ſuch miracles.

Plat. Sab. Tyranny.
Candlemas day.
Luth.prandus lib.3.ca.12,

53 Laudo, in the yeare of Chriſte, 913. was Pope, and begotte John the. 11. Pope of that name, in adulterie.

Premonſtrat. Volat.

54 John the eleuenth, in the yeare of Chriſte 916. kept Theodoca, an impudent Harlot. This John was rather a warrier then an Apoſtle, as Platina writeth. At this tyme holynes fledde from the Popes to the Emperours.

Premonſtrat. Luth. Pran. lib.2.ca.13. Buechinger.

55 John the twelfth, in the yeare of Chriſt, 934. ſonne to Sergius, was depoſed by Leo the firſt.

Plat.

56 Stephanus the eight, in the yéere of Chriſt, 937. was ſo wounded in a ciuile ſedition, that hée was aſhamed to come abroade all his lyfe tyme.

Plat.

57 John the 13. in the yeare of Chriſte, 964. gyuen to all miſchiefe, to dyce, cardes, games, robberies, ſacrilege, fornication, and to all other euyll actes, from his youth: whome Volaterane called a curſed man. And Platina Monſtrum hominis. Hée cutte out the eyes of ſome of his Cardinalles: their tounges, their fingers,

Luth prandus li. 6. Volat. li. 12. Plat. Tiranny with all miſchief.

gers, handes, noſes, and members. Hée was accuſed that hée dyd not ſaye his Matynes and Houres, that hée dyd not communicate in his Maſſe, that hée dyd make Deacons in his ſtables, that hée dyd lye with two Siſters, that in playing at dyce, hée requyred the Deuill too helpe him: hée made children Biſhoppes: hée deflowred Maydes and ſtraungers: made Lateranenſe (that holy Pallace) a Stewes, and brothall houſe, that hée dyd deflowre Stephana, his fathers concubyne, the Widowe Rayner, and the Widowe Anne, with her Niece: put out his Spirituall fathers eyes: hée hunted, hée warred, hée burned, hée brake dores and wyndowes, hée dranke, and pledged the Deuill with wyne. Wherefore hée was depoſed, and Leo placed. But afterwarde his noble concubines cauſed him too bée reſtored and Leo depoſed. Hée ordeyned that the Emperoure ſhould alwayes, after that hée crowned of the Pope of Rome. A man toke him with hys wyfe, and thruſt him through with his dagger. Hée made ſainct Dunſton (beyng a Necromancer) Archebiſhoppe of Canterburie.

Capgraue in Catal. angliae.

58 Boniface the ſeuenth, in the yeare of chriſt, 973. ſtale all the Treaſure of Saint Peters church, and fled too Conſtantinople, and there ſolde it. Hée returned to Rome, and with that money payed his creditoures: hyred Ruffians, and depoſed Iohn the. 15. whome they had made Pope: put out his eyes, thruſt him in priſon, where hée dyed miſerably.

Platina

59 Iohn the 16. in the yeare of Chriſt. 983. a prieſts ſonne, was hated both of the clergie and of the Laytie, hée gaue all too hys kyndred.

Plat, Stella.

60 Syluester the ſecond, in the yeare of Chriſt, 997. ſtudied necromancie, aſked of the Deuill, howe long he ſhould be Pope. The Diuell aunſwered, tyll hée ſhould ſinge Maſſe at Hieruſalem. Hée fell ſicke in a certeyne place in the church of the holy croſſe, called Hieruſalem, and there hearing an horrible noyſe of Diuelles, as Petrus Premonſtratenſis, reporteth, dyed.

Premonſtrat. Volat.

Polyd. 6. ca. 8 Volat.

Read of thys matter at larg in Polyd. lib.

61 Iohn the 18. in the yeare of chriſt, 1001. appoynted all ſoule daye, perſwaded by Odylo, an Abbot, who heard a pitifull noyſe in mount Ethna, ſuppoſing that there were the Soules departed,

6. ca. 8

ted, and that Purgatorie was in that hill of Sicilia.

62 Petrus Damianus, a Cardinall, wryteth that Benedict the 8. Pope of that name, in the yeare of Chriſte, 1008. dyd appeare after his death, ſitting on a blacke horſe, to a Biſhoppe, one of hys acquayntance: which Biſhop being aſtonied with ſuch a ſpectacle and viſion, ſayde: Arte not thou Pope Benedict, whom wée know is dead? Hée aunſwered, Sum ille infœlix Benedictus. I am that vnhappie Benedict. The Biſhop aunſwered, How is it with you O bleſſed Father? Then aunſwered the Pope, I am gréuouſlie tormented, but there is remedie ynough: Goe thy waye and tell my brother John, who is nowe Pope, that hée cauſe to be digged vp certein treaſure hidden in the ground, and gyue it to the pore. Hée appeared alſo to Pope John, ſaying: I truſt to bée deliuered, and would to god, that Odylo, that holy Abbot, would praye for mée, that inuented purgatorie.

Platina.

Pope benedi.

63 John the 20. of a Layeman was made Pope without any orders, in the yeare of Chriſt, 1020.

Volat.

64 Benedictus the ninth, in the yeare of chryſt, 1032. obteyned his popeſhippe by Arte Magique, and dyd Sacrifice to Diuelles, in woodes and mountaynes, and made women to followe hym thyther, and to loue him by a Sparrowe. Hée knewe what was done in all the world. Hée ſolde hys Popeſhippe, libris mille quingentis: At this tyme came in the name of the Cardinalles. This Benedict, as hée was coniuring in the woodes, was ſtrangled by the Deuill: and after his death was ſéene of an Hermite in body lyke a Beare, in head and tayle lyke an Aſſe, and béeing demaunded how chaunſed it that hée was ſo transformed, hée anſwered: I lyue in this ſtate bycauſe when I was Pope, I liued without reaſon, without Lawe, without God.

Beno Cardinalis.

Sigeb.
Volat.

Vuechingerus.
Carranza.

65 Syluеſter the thirde, in the yeare of Chriſte, 1043. ſolde hys popeſhippe to Gregorie. The Cardinalles called this Gregorie a Murtherer. Then there were at that ſelfe ſame tyme thrée Popes: Benedictus was in the pallace Lateranenſe: Syluеſter and Grego-

Blondus. li. 3.
Plat. Othofr.
Godfridus.
Benno.

Buechinge.
Mirandenſis
Platina.

Gregorie, and Clement the ſecond was elected the fourth.

66 Damaſus the ſecond, in the yeare of Chriſt 1048. inuaded by violence, and made himſelfe Pope by force, at what tyme it was lawfull for euery man to aſpire by what meanes hée could, Quo iure, quaq; iniuria.

Corin. Pol.
Urſpar.

67 Victor the ſeconde, in the yeare of Chriſt 1055. was poyſoned drinking in the Lordes Challyce.

Harmannus
contract. Bon
fin. deca. 2. li. 3.
Buechinge.
Platina
Cauſa. 16. qu. 5
decimas Ben.
Nanclerus.
Urſparg. Cõ-
radus a Liech.
Crantzius. 5.
ca. 8. Mut. 15
diſt. 83. ſi quis
Buechinge.
Lampertus.
Haruelden.
Sab. Sigeb.

68 Alexander the ſecond, in the yeare of Chriſte 1062. after hée had fought a great battayle commaunded that no laye man ſhould gyue any Benefice.

69 Gregorie the ſeuenth, in the yeare of Chriſt, 1069. forbadde any Layman to poſſeſſe Tithes: he poyſoned ſixe or eight Popes: hée caried about with him alwayes a boke of Necromancie, of the which matter reade Benno at large: hée excommunicated the Emperoure, and made him to ſtande thrée dayes without the gate of the citie, in a colde winter with his wyfe, and his yong Sonne barefoted, from morning to night without meat or drinke. And when the ſayde Emperour deſired moſt humbly: at the ende of the thrée dayes, aunſwer was made to him on this wyſe: O abhominable Antichriſt, the Popes holynes hath no leaſure to ſpeake with you. But notwithſtanding, on the fourth day his familiare friend and Concubine Mathilda obteyned, that hée might come to the Popes preſence. But neyther would gyue him his crowne agayne, neyther pardon him, neyther abſolue him from excommunication, tyll hée ſhould confirme by writing all his decrées, which hée did, and notwithſtanding would not reſtore him.

Carſul. Stel-
la.
Uincentius.
Antoninus
Platina.

70 Calixtus the ſecond, in the yeare of Chriſte, 1119. fought a battell with Gregorie the eight, Pope of that name: ouercame him, and did ſet him vppon a Camell, his head to the tayle, and ſo brought him to Rome with ſuch deſpite.

Sigedus.

71 Alexander the thirde, in the yeare of Chriſte, 1158. inſtituted, that no man ſhould marye his brothers wyfe. Hée vſed the Kinge of Englande and the Kinge of Fraunce for hys footemen: As Hadrian the fourth Pope before him vſed the Emperoure Frederike, who came to the Pope, and helde hys lefte

ſtirops

ſtirroppe, as hée ſhould lighte of his Horſe. You ſhould (ſayde the Pope) haue holden my right ſtirroppe: The Emperoure ſmiled being not a littell offended, and ſaid that he was not wont to hold ſtirroppes, for you are the firſte that euer was did any ſuche duetie vnto: And I would know of you whither it is of duetie or of góod will, if of góod will, why do you accuſe my negligente, if of duetie, I owe you no ſuch ſeruice, thē what matter maketh it to what ſide he commeth that commeth to do reuerence. The next day (thus being admoniſhed of the Pope) came to his right ſtirroppe and brought him into his Tentes. This Alexander the thyrd decréed that none ſhould be King of England but whome the Pope ſhuld aſſigne and create, and compelled Henry the ſecond king of England to go barefóte to Thomas Becketts Tombe at Canterburie with bléeding féete.

Plat. Crantzius. lib. 6. ca. 16.
Otho. friſ. lib. 2. et. 7. digeſt. frid.
Blond. 5.
Polyd. hiſtoria. fornalenſis de rebus Angliae.

72. Innocent the thyrd in the yeare of Chriſt. 1195. made Emperours, curſed them, and excommunicated them. He inuented and commaunded Auricular confeſſion, and commaunded the Hoſte to be reſerued. Thou haſt O Rome ſaieth the Abbotte of Vrſprage, that thou diddeſt deſire: Sing this ſong that thou haſt ouercome the world by ſymony, ambition, malyce, crueltie, preſumption, deceyt, arrogancie, and violence, but neither by vertue, nor Religion.

Vrſper: decret tit. 6. cap. 34.
Polyd. 5. ca. 5. et. 11.
Paulphrid:
Crantzius. 7. cap. 15. 25.

73. Gregorye the ninth, in the yeare of Chriſte. 1221. promiſed eternall lyfe to all them that would fight againſt the Emperour. He forbad lay men to preach.

Plat. Crantz. 8. ca. 2. et. 6, decretis. 5. tit. 8. ca. 18.

74. Innocens the fourth, in the yeare of Chriſt. 1242. gaue to the Cardinalles rede hattes for the defence of Religion, and that they ſhould ryde on horſeback through the citie. Ther was a voice herd in the Popes court, ſaying, Come thou damned wretch into the iudgment of God, the next day he was ſtriken as though it had bin with a club, and was found dead.

Buechingerus.
Polyd. lib. 4. ca. 9.
Plat. Sab.
Volat.
Diſtrienſis. lib. 7.

75. Vrbane the fourth in the yeare of Chriſt, 1262. made Chriſtes croſſe a ſaint, and Corpus Chriſti likewiſe.

Polyd. 6. ca. 8.
Vernierus.
Buechingerus.

76. Boniface the eight, in the yeare of Chriſt, 1290. gaue in the

yere of Iubil ful remiſſion of their ſins to al thē ẏ came to Rome. Hée came out to the people vpon a ſolemne daye in the habite of a Pope in his Pontificalibus, and gaue the people his bleſſinge. The next day hée came forthe in the apparell of an Emperoure, with a naked ſwerd borne before him, ſatte him downe and cried with a loude voice, loe here are two ſwerdes, ſignifieng that bothe the temporal and ſpiritual iuriſdiction was his. He entred as a Foxe, reigned as a Wolfe, and died as a Dogge: Hée decried that he was the key bearer of heauen, and that no man might iudge him although hée caried innumerable ſoules to hell with him.

Bucchingerus.
Robert. gag. lib.7.
Crantz.lib.8. ca.36, decretis lib.3, tit, 2.

87. Clement the 5. in the yeare of Chriſt. 1313. did tranſlate the Romiſhe Seate to Auenion in Fraunce. Where his ſucceſſoures remayned 74. yeares.

vernicrus.
gagneus, li.7.
Aemilius.

78. Iohn the 22. in the yere of Chriſt. 1318. taught that the ſowles departed ſhould not ſée god before the laſt day. And that hée him ſelfe is the head of the Churche and in the ſteade of Chriſte, vnto whome the Gréekes anſweared thus: wée knowe your power ouer your ſubiectes, your intolerable pryde we cannot abide, your couetouſnes wée are not able to ſatiſfie, the Deuill be wyth you, for the Lorde is with vs.

Maſſeus.
Iohn mandeuilla li.1. ca.7.
Hillyricus in ccſt. de veritat

79. Vrbane the 6. in the yeare of Chriſt. 1388. put 5. cardinalles in a ſacke and drowned them.

Plat.

80. Clement the 6. in the yeare of Chriſt. 1343. commaunded the Aungells of paradiſe to bring out of Purgatorie thoſe ſoules that were perdoned, and to cary them into the glorie of paradiſe. Hée graunted alſo to them that made a croſſe in their forehed, that they might deliuer 3. 024. ſoules out of purgatorie whome they luſted.

cius bulla.

81. Iulius the ſecond in the yere 30 Chriſt. 1502. a man ful of al miſchife threw Peters keyes into Tiber, hée licenſed Henrie the 8. King of England to Marie his brothers wiffe what ſoeuer ordinaunce is to the contrarie ſet out by the Apoſtles: Quibuſcunq; decretis,

Tilio. gilbertus duch. melanchto.
Brunſcius.
Huttenus.

cretis Apoſtolicis non obſtantibus.

82 Leo the 10. in the yeare of Chriſt 1512. called the Goſpell a fable. He cauſed his comiſſioners to perſwade the people, that for ten ſhillinges, they might haue whoſe ſoule they would out of purgatory, they preached that if it were one fote leſſe then ten ſhillinges it would profite nothing, for they ſayde it was an infallible rule that God would do what they would haue him to do according to this texte. Quicquid ſoluries ſuper terram. &c. Theſe pardons Luther began to confute, and therfore was curſed by the ſaid Leo. At this tyme ther was ſuch lightening and thunder at Rome that it ſhaked the Temple, where the Cardinalles were choſen on ſuch ſorte that Chriſt our Ladyes younge ſonne was ſmitten out of hir armes, and the keys out of ſaint Peters handes, which many interpreted to ſignifie and foreſhowe the Ruin of the Romiſh ſeate, and to that end, there were many verſes written.

Caietanus. Agrippa

Hieronimus Marius. Bebus. Carion. lib. Maſſeus. Ten ſhillings bringeth a ſoule out of purgatorie.

83 Clement the eight in the yeare of Chriſt 1524. was a baſtard, a Coniurer, a Murtherer, a Sodomite, periured, a Robber, full of Sacrilege, and the Mayſter of all miſchiefe.

Comentarius ſuper Artipaſil.

84 Paule the third, in the yeare of Chriſt .1534. Excomunicated England, he compelled his ſiſter to lye with Pope Alexander the 6. that he might be made a Cardinall, he poyſoned his natural Mother and his Nephewe, that al the inheritance might come to him ſelf, he poyſoned an other Siſter whom he had defloured bycauſe that ſhe loued other better then him. He promyſed a noble woman mariage, lay with her and deceyued her, with changing his apparell, he was taken in bed with his Niece, an other mans wyfe, and wounded ſore of her huſbande, he laye with his owne daughter Conſtantia, and killed her huſband, he regyſtred 45. thowſande whores, of which he had monthly a Ducate.

Bucerus. John Tili. Vergerius. Ochinus, Sleidon. Anſelmus. Oſiander. Paul 3.

85 Iulius the 3. in the yeare of Chriſte 1549. beſide the Blaſphemies which he vſed for his Hogges fleſh and Peacock, the Cardinalles demaunded him why he did make ſuch an vngracious Boye called Innocentius to be Cardinall and what he ſawe in him.

Marius Vergerius. Ochinus. Iulius.

He

Hée answeared I pray you what did you ſée in mée that cauſed you to make mée Pope? is it not yͤ courſe of fortune to aduance whom ſhée will without deſartes?

As I haue in repeting certaine actes of the Popes uttered ſome that are not wicked and ſome that are moſte deteſtable, ſo in declaring theſe Antitheſes and contrarieties, I muſt néedes declare ſome good thinges, but moſte parte deteſtable: Neither doth the Deuill ſpeake alwaies euill though his intente is to that ende, in theiſe Antitheſes yée ſhall ſée their diſcention in wordes, diſcord in matter, diuerſitie in iudgment and varietie in opinions. Repugnancie in writing is the ſubuerſion of that thinge which you go about to defend.

They ſay that the Pope cannot erre in doctrine
though hée offend in manners.

One Pope againſt another.

1. Did not Stephan the firſt, Pope in the yeare of Chriſte. 260. decrée that ſuche ſhould not bée rebaptiſed which did reuolt and were heretiques? Siſtus or Sixtus in the yeare of Chriſt. 260. decréed the contrarie, the one muſt nedes erre.

Plat. 2. Marcellinus in the yeare of Chriſt. 295. denied Chriſt, offred to Images and Idolles, but repẽted and ſuffered death afterward for Chriſte.

3. Liberius in the yeare of Chriſt. 351. through ambition became an Arrean. His ſucceſſors condempned that opinion.

Hierom. in. Chron. et for-tunatiom. Caitanus. Agrippa. Iſod. Volat. Iſodorus. 4. Iulius the ſecond in the yeare of Chriſte. 1502. graunted Kinge Henrie the eight to marry his brothers wife, whatſoeuer ordinaunces either of the Apoſtles, or any other are to the contrarie. Sozimus in the yeare of Chriſt. 420. decréed the contrary.

5. Simachus in the yeare of Chriſt. 498. did ſtriue with Laurence and Peter, and they with him.

Iſodor, ſigeb. 6. Anaſtaſius the 2. in ths yeare of Chriſt. 496. fauoured the Eutichians and Neſtorians, his predeceſſors and Succeſſors condemned his opinion.

Grat. in diſt. quamuis. 7. Pelagius in the yeare of Chriſt. 556. did affirme that the Supremacie of the Biſhope of Rome was giuen of Chriſte.

8 John the third, in the yeare of Chryſt, 563. decreed the contrarie. And ſo dyd Gregorie the firſt, in the yeare of Chryſt, 590.

Diſtinct. 99. nullus. Volat. Plat.

9 Sabinianus, in the yeare of Chriſte, 607. cauſed Gregorius hys predeceſſours bookes to be burned.

Plat.

10 Boniface the third, in the yeare of Chriſt, 610. obteyned of the Emperour to be called Pope, and Supreme head, and chiefe Biſhop of all Biſhoppes.

Plat. Sab.

John the third, in the yeare of Chriſt, 563. and Gregorie the firſt after Chriſt, 590. decreed the contrarie.

Diſt. 99. nullus. Volat. Plat.

11 Leo the thirde Pope of that name, in the yeare of Chryſte, 810. graunted to the Emperoure, to electe and confirme the Pope.

Grat. diſt. 63. in Sinodo & Hadria. Sab. Aenead. lib. 8

Hadrianus the thirde, in the yeare of Chryſt, 883. decreed the contrarie.

Plat.

12 Stephan the firſt, Anno 897. abrogated the actes of Formoſus, his predeceſſour.

Plat. Sab.

Romanus, in the yeare of Chryſte, 903. diſannulled the Actes of his predeceſſoure Stephanus, and approued the Actes of Formoſus.

Plat.

13 Sylueſter the firſte, Anno. 310. permitted Prieſtes to haue wyues. Nicolas the firſt, in the yeare of Chriſt, 861. decreed the contrarie, with many mo.

Plat. Antoninus ti. 16.

14 Gregorie the tenth, Anno. 590. and Martine the firſt. Anno. 647. denye Prieſts to haue concubines.

Volat. Plat.

Donus dyd graunt the contrarie. Anno. 670.

Plat

15 Sergius, in the yeare of Chriſt, 907. depoſed his predeceſſoure Chryſtopher, and made himſelfe Pope.

Plat. Volat.

16 John the twelfth, in the yeare of Chriſt, 934. was depoſed by Leo the 6.

Plat.

17 Boniface the 7. depoſed John the 15.

Platina.

18 There were thre Popes togyther, all ready to cutte one an others throte.

Plat. Blon.

19 Alexander the third, in the yeare of Chriſt, 1158. forbad any man to marye his Brothers wyfe.

Julius the ſecond dyd the contrarie.

Digeſ.

ALL THE POPES AGAYNST CHRIST.

Here I haue added certeyne Antitheſes, declaring the difference betwene Chriſt and the Pope, whereby yée maye know him to bée that Antichriſt, mentioned in Paule 2. to the Theſſalonians. 2. Chapter. Ver. 4.

CHRIST obeyed the ſcriptures, and would do nothinge agaynſt them.

Mat.5.ve.19 & 27. The Pope diſpenſeth ageinſt them, ageinſt the Apoſtles, ageinſt the Euangeliſt, ageinſt Moyſes, ageinſt the old Teſtament and new. For (ſayeth Hocſtrate) hée is an heretique, that cleueth to the ſcriptures, Agrip.art.2. Illir.in catal.

Mat.15.ve.18 Chriſt maketh no difference of meates and dayes.

Illir.in catal. The Pope doth.

Chriſt had not where hée might reſte his head.

Luc.9.ve.58 The Pope hath houſes and pallaces.

Chriſt admitteth mariage.

Iohn.2.ver.1 &c. The Pope forbiddeth it.

Grati.diſt.22. Pol.5.ca.4. The Pope ſayeth that Chriſt dwelleth in Temples made with mens handes.

The ſprite of Chriſt, in Paule, denieth it. Act.17.ve.24

Mat.26.ve.46 Chriſt prayed onely to his father.

The Pope to ſaintes, and new inuented hallowes.

Math.5.ver. 24.& 25. Chriſt willeth vs in this lyfe to be recõciled to our aduerſarie.

The Pope in the next.

Chriſt in the earth.

The Pope in his Purgatorie.

Mat.20.v.26 Theodoret.13 Roma. Chriſt will haue none to be ſuperiour in his church: none to bée ſupreme head but himſelfe.

The pope maketh himſelf the head and vniuerſall Biſhop.

Mat.19.ve.5 Chriſt admitteth and commaundeth matrymonie.

The Pope proueth by this place of Paule Romanes the fifth and eight cap. that maried men cannot pleaſe God, Qui habitant in carne, Deo placere non poſſunt. Paule meaneth, that carnall men and ſuch as are gyuen ouer to all ſenſualitie, cannot pleaſe God. The Pope ſayeth, they that are maryed dwell in the fleſhe, and therefore cannot pleaſe God. If they pleaſe not God, ergo the Diuell. If the Diuell, then are all men ſeruauntes to the Diuell. Thus reaſoned Innocentius the 8. Pope of that name.

Eccleſi. Hiſt. cent. 5. cap. 10

Chriſt alleadgeth Scripture for him and his fathers will.

Mat. verſe 19 & 27.

The Pope alleadgeth his owne will and pleaſure, and denieth that he ſhould ſhewe any reaſon of his actes. If any require it, he is offended: he rageth, he perſecuteth, and addeth alwayes this verſe of Iuuenal as Hildebrand, otherwiſe called Gregory the ſeuenth did:

Sic volo, ſic iubeo, ſtat pro ratione voluntas.

Gerochus, one of the greateſt friendes that Hildebrand had, writeth ſo vpon him and his lyfe.

Illir. in cata.

Chriſt commaunded Peter and his ſucceſſoures, to put vp hys ſworde.

Mat. 26. ver. 52.

Hildebrande willed his to drawe it. For he tooke vpon him to binde, loſe, curſe, abſolue. He excommunicateth the Emperour: he ſatte in the church of God as God, aboue all that is worſhiped for God. He pronounced that he could not erre: he inuented fables: he corrupted ſcriptures by falſe interpretation to ſerue his luſte, and affirmed, that, whatſoeuer he did, was the law of God.

Auentinus. writeth thus.

Illir.

Chriſt ſayeth, that he that calleth another Racha, ſhould be in daunger of iudgement.

Mat. 5. ve. 22.

Pope Hidebrande calleth others, beaſtes, baſtardes, fooles, ſtockes, blockes and Aſſes.

Illir in catal.

Chriſt refuſed to be made a King.

The Popes do not only not refuſe, but alſo fight for it.

John. 6. ve. 15

Sigibertus.

Illir.

Chriſt forbad periurie, manſlaughter, ciuile warres, murther, treaſon.

Auentinus.

Mat. 5. ve. 33

The Pope cauſed his Prieſtes to preach, that theſe miſchieſes pleaſed God, and ſuch like, as to rebell agaynſt the Emperour, to robbe, to burne, ſteale, kyll, ſpoyle, ſhead bloud, to oppreſſe their neighboures. He hath in his forehead written, Nomen contumeliæ: the name of deſpyte: I am GOD, I cannot erre, &c.

Pope very AntiChriſt.

ea.7.verſe 8,

Reade Auentinus and Hillireus, and yée ſhall ſée, that the Pope is very Antichriſt, and the little horne in Daniell.

Chriſt exhorteth to charitie: The Pope to debate.

Mat. 5.ve.24

Chriſt to the ſtudie of Gods worde.

Pope is Antichriſt.

The Pope from that knowledge. If (ſayeth Arnulphus, in the yeare of Chriſt, 991. in a Sinode before a great nomber of Biſhoppes) the Pope, though hée be gorgeous, though hée ſitte in a ſeate of ſtate with purple Robes, gliſtering with golde: if hée bée without charitie, and haue learning onely, hée is Antichriſt, ſitting in the ſeate of God: boaſting himſelfe as hée were God. If hée haue neyther charitie nor learning, hée is an Image or Idoll, no more able to aunſwere, then a ſtone. Though ignorance were tollerable in other Biſhoppes, yet it is vntollerable in the Pope. Why ſhould not hée that is ſuperiour in place, and inferiour in knowledge, bée contented to bée iudged by him that is inferiour in place and ſuperiour in knowledge? Thus much writeth Arnulphus, with much more: reprouing ſuperioritie, contemning oſtentation, and repreſſing the intollerable arrogancie of the Pope.

Chriſt willeth, that a man ſhall not forſake his wyfe for any cauſe but for adultery.

Mat. 19.ve.5

The Pope appointeth twelue cauſes:

Boner biſhop quondam. in his homely of matrimonie.

Error, conditio, votum, cognatio, crimen,
Cultus, diſparitas, vis, ordo, ligamen, honeſtas:
Si ſit affinis, ſi fortè coire nequibit.

Card. Pole.
Mat. 5.ve.19
Thomas. Agrippa.

Chriſt forbiddeth to breake any of the ten commaundements.

The Pope ſayeth, that hée maye breake the firſt and ſeconde, bycauſe that onely God is not to bée prayed vnto, but alſo ſaincts: and that the Images maye bée worſhipped, and the crucifix wyth the adoration of Latreia, aſwell as the bleſſed Sacramentes.

Chriſt loueth his enemies.

Mat. 5.ve.44
Dandalus.
Duke of Venyce.

The Pope perſecuteth his, as hée dyd Dandalus, who was afterward the Duke of Venice: for hée cauſed an yron chayne to bée locked about his necke, and him to come coupled euery daye with a dogge vppon his knées, and ſo kneeling vppon his handes and knées, gathering crommes vnder his table, being ſpurned at with his féete and others, as they did the dogge. Thus dyd the Pope a long tyme, tyll that hée gaue ſome parts of his holynes to him, and abſolued him.

Chriſt bleſſed all, and curſed none.

The Pope curſeth not onely men, but alſo Aungelles, according to this place of Paule to the Galathians, 1. verſ. 8. If an Angell come and preach any other Goſpell then that which wée preach, let him bée accurſed. Gundiſaluus cont. Num. 5. Gloſſ. diſt. 19. nulli. & in cap. gener. de Ele. lib. 6.

Diſt. 81. 3. 4. 6. mult.

Chriſt reſtored mens liues, handes, and toungues.

The Pope cutteth them of. For Manciuellus, a famous man, ſitting vppon a whyte horſe, made an Oration againſt the Pope, before all the people, at the tyme of proceſſion, prouing him to bée Antichriſte. Wherefore, the Pope cauſed him to bée apprehended and both his handes to bée cut off. After hée recouered, hée made an other more vehement agaynſt him: then hée cauſed his toungue to bée cut out of his head, and dyed thereof.

John. 11. ver. 37. 43.
Manciuellus.
Illir. in teſt. verita.

Chriſt is conſtant, and writeth things certayne, infallible, and agréeing one with another.

The Pope is vnconſtant, writeth vntruthes, falſe thinges, abſurde, vnreaſonable, and one contrarie to an other. For, that which one affirmeth, an other denyeth, and that one approueth, an other condemneth.

Bernardus. Ilbinenſis in the yeare of Chriſte. 1555. marſil. patau. picus. mirandula. Philip comi. molyn. roſilius. Plat. Marcelli. Iulianus. Card. ſang. li.

Chriſt burned no man.

The Pope burned Hierom of Prage, and Iohn Hus, a true prophet, in the yeare of Chriſt, 1405.

Chriſt payed Trybute. Matthew 22. ver. 21.

The Pope refuſeth. Chriſt obteyned mercie for his.

The Popes can finde none (ſayeth Platina,) their ſinnes bée ſo abhominable, and the Popes holyneſſe to bée gone from them to the Emperour.

Chriſt cannot erre: The Pope doth.

Chriſt iuſtifieth vs of his meere goodneſſe and mercie:

The Pope, not without his pardons.

Chriſt deſtroyed Idolles, pulling them downe. Act. 19. ve. 27.

The Popes erecte them, and through deceit, fayneth them to ſpeake, and worſhippeth them.

Chriſt is a faithfull ſteward :

The Pope an vnfaithfull.

Chriſt exhorteth to peace : The Pope to warre.

Chriſt to vertue : The Pope to vice.

Chriſt doth require no mans riches :

The Pope doth requyre and robbe like Agamemnon in Homere, Thimoboros, a deuourer of the people, a Verres, a Cataline, a thiefe, a poller, and a ſeller of the holy Ghoſt. And if he be demaunded why he doth ſo, he aunſwereth that it is lawfull for him to encreaſe his patrimonie of the church by any meanes. These with ſuch like wrote Valla, a worſhipful Senator of Rome, in the yeare of Chriſt.1405.or therabout.

Luc.10.ve.21 Chriſt thanketh his Father that he hath reueled the Goſpel to his litel ones.

The Pope is thanked of the deuill that by his meanes ſo many ſowles come downe to hell.

Hiller in catal This is conteyned in the Epiſtle of Lucifer to the Pope, & to the other of the Spiritualtie about the yeare of Chriſt.1228.

The Church of Chriſt is holy Hieruſalem :

The Popes is adulterous Babylon, and Sodomitical Rome. Gregorius Hemiſpurgenſis, a doctor of Lawe, and a Senator of Norunberge in the yeare of Chriſt.1454.

Chriſt regardeth the ſowle of man more thē all worldly riches:

The Pope careth more for ten ſhillings then a.10000.ſowles.

Mat.15.ve.2 Chriſt aboliſheth the commaundements of men :

The Pope receyueth them.

The holy Ghoſt came down vpō Chriſt in ẏ likenes of Doue:

The Popiſh holy ghoſt came downe vppon John the.23.of that name after their maſſe of the holy ghoſt in a councell holden at Rome, in the likenes of an ill fauored and a prodigious Owle, and flied al about howling, ſate vpon a beame ſtaring vpon the Pope. The Popes holy Ghoſt. What a thing is this ſayd thoſe holy fathers, the holy ghoſt is preſent with vs in the likenes of an Owle. And in the next Seſſion the Owle did the ſame till the the councell was giuen ouer. Clemangis Archedeacon of Baro in the yeare of Chriſt.1416.

Chriſt is the Sauiour of Sowles : The Pope a murtherer. Brigitta in the yeare of Chriſt.1370. ſhe calleth the Pope a diſperſer of Chriſtes flock, more abhominable then the Iewes, crueller thē Iuda, vniuſter then Pilate, worſer then Lucifer, that he turned the x. Commaundements in this one Da pecuniam, giue me monye. It is written that ſhe ſaw the Virgin Mary ſaye to hir ſonne that Rome was a riche fielde, and that Chriſt aunſwered that it was riche, but rich with weedes, Zizanijs.

Brigitta.

Chriſt ſayth that whoſoeuer commeth to him ſhal neuer periſh

The Pope ſayeth that whoſoeuer commeth to him in the yere of Iubile, though he die by the way as he goeth, ſhall not periſh, for he will commaund the Aungels to cary his ſowle vp into Heauen without delay, & with all expedition. He graunteth alſo to euery one that commeth to Rome to the Iubile, power to chuſe thrée or foure ſowles at theyr owne wil, and fetch them out of purgatory.

Ioh. 6. ve. 17.
Hillir. in cato.

Soules out of purgatorie.

Chriſte ſaith that there is but one God, and him onlie to be worſhipped.

Mat. 4. ve. 10.

The Pope ſaith yͤ the Sacrament of the Alter is God, & therfore to be worſhipped. John Mutzeger in the yeare of Chriſt. 1384.

Chriſt is the Author of concorde.

The Pope of diſcorde. Nilus in the yeare of Chriſt. 1365.

Chriſt wiſheth to all men felicitie.

The Pope wiſhed to them a pole or a bottomleſſe pitte.

This was the wiſhe of Pope Martine the. 4. of that name in the yeare of Chriſte. 1290.

Chriſte ouercame and ſubdued the worlde by his doctrine:

The Pope by mony, diſcorde, battell, crafte and malice. Abbas Vrſp. in the yeare of Chriſte. 1199.

Nicolaus de. batrach. Hillir.

Chriſt teacheth true doctrine:

The Pope hereſie. Crantzius. lib. 8. ca. 8.

Chriſte breaketh not his promiſſe, nor condempneth any man before that he pleadeth his owne caſe.

Gene. 3. ve. 9.

The Pope and his Legates burned John Hus, and Hierome of Prage againſte their promiſſe, and the Emperoures ſaufconductes in the yeare of Chriſte. 1415.

Chriſt openeth the way to the kingdome of Heauen: The Pope ſtoppeth it, and neither wil entre himſelf, neither wil ſuffer other to entre: V Vicleffe in the yeare of Chriſt. 1354. Bernerd Lutzberge 12. Tom. council. in. Seſſi. 8. Conſtancienti. Polydor. Aug. lib. 19.

Chriſt and his worde excommunicateth none without a great cauſe: The Pope and his, for euery trifle, for the prieſts Tithes, for a Pigge, for a Gooſe, for Aples, and Peares. And therefore ſayeth Scotus, in the yeare of Chryſt, 1300. deſti. 18. ſtat. 4. men care not for his curſe, it is deſpyſed and counted for vyle.

Chriſt left behinde him, when he departed, no money.

The Pope, 25. thouſand million of Ducates. Matthæus Palmerius.

Chriſt is the true Image of his Father.

The Pope is an Idoll, which hath eyes and ſée not, eares and heare not, as Robertus Gallus writeth in the yeare of Chriſt, 1290.

Chriſt had no earthly poſſeſſion. The Pope poſſeſſeth all, which poſſeſſion to bée gyuen by Conſtantine: Marſilius Patauinus, denieth: Valla confuteth it, and Cuſanus, and Cattalanus reproue it, in the yeare of chryſt, 1496.

matt. 20. ve. 26.

Chriſt will haue no ſuperioritie in Biſhoppes.

The Pope calleth himſelfe the chiefe of all. Here I ſubſcribe the wordes of Marſilius Patauinus, who was in the yeare of Chriſt, 1324.

Marcilius. Patauinus.

All Biſhoppes ſhould bée of equall authoritie, neyther ſhould the Pope haue any ſuperioritie aboue other Biſhoppes, and much leſſe aboue the Emperour, or other ciuile Magiſtrates, and Gouernours: Summum iudicium debere penes eſſe verbum Dei: not onely the Spiritualtie to bée called to the councelles, but alſo the Layetie, which are learned and godly. The clergie and the Pope to bée ſubiectes to the Emperoure. The church to bée the congregation of the faythfull. Chryſt to bée the head of the church. Neyther dyd appointe any other Vicare or pope: Biſhoppes to bée elect of the church or clergie: prieſtes to haue wyues: that Peter was neuer at Rome. The popes Synagoge to bée a Denne of Robbers: the popes doctrine to carry men to eternal damnation. Thus much Patauinus

Luc. 22, ve. 25.

Chriſt ſayeth, that the Kinges rule the Gentyles: But it ſhall not bée ſo emong you. The pope ſayeth, that neyther Kinges nor Emperour hath any power, authoritie, or iuriſdiction, but of the pope, neyther can bée of any force, tyll they be annoynted, conſecrated, and crowned by the Pope, who hath full power, aſwell in

things

thinges temporall as ſpirituall. Thus wꝛiteth Ludouicus the 4 Emperour of that name confuting the ſayd preſumptuous arrogancy of the Pope John the 22 of that name.

Ludouicus.

Chꝛiſt ſayeth that the ſentence and iudgement of Caiphas and Pilate was vniuſt.

The Pope ſayth that his ſentence, whither it be iuſt or vniuſt muſt be obſerued, reuerenced, accepted, defended, and feared. This errour the ſayd Emperour refelleth with many reaſons and authorities.

Chꝛiſt ſayeth that his father hath giuen vnto him all power.

Mat, 18. ver. 18.

The Pope ſayeth that there is none ſuperiour to him. Non habet ſuperiorem. The ſame Ludouicus proueth that the Pope may haue a ſuperiour in earth if he offend by a councell, he may be depoſed and corrected.

Hyllir.

A noble Emperour

Chꝛiſt depoſed no Emperour.

The Popes did many, as Iohn the 22 of that name depoſed Ludouike in the yeare of Chꝛiſt 1324. he tooke excommunication for an heretique, and ſciſmaticke, he warred with 3 Popes the ſpace of 33 yeares, all the learned men in Europe were with the Emperour againſt the Pope. Notwithſtanding he curſed him, and commaunded al Pꝛieſtes, Byſhoppes, kinges, and Pꝛinces, to rebell againſt him in the yeare of Chꝛiſt 1322.

Chꝛiſte commaundeth to beware of ſuche as come in longe gownes, and Lambes apparell.

Mat. 7. ve. 15

The Pope admitteth none els to his oꝛders, Helias Rubeus, in the yeare of Chꝛiſt 300, lib. 3.

Chꝛiſt ſayth that his church is euery where, whereſoeuer two oꝛ thꝛee be gathered in his name.

Ma. 18. ve. 20

The Pope ſayth that his is at Rome and whoſoeuer beleeue in the Romiſh church, all ſuche as wꝛyte againſt VValdenſes are of this opinion, Iacob Riberia.

Hillir.

Chꝛiſte his ſpirit in the Apoſtle willeth all men, alſo euerye Pꝛelate, & Pope to obey the Emperour, and other Magiſtrates.

Rom. 13. ver. 1

The Pope aunſwereth that that Text counſelleth men to do ſo, but commaundeth not. C. Soli.te tit. de obedientia & Maioritate. Thus aunſwered the Pope Innocentius the 3 the Emperour [illegible] in the yeare of Chꝛiſt 1203.

Chriſt ſought his owne: The Pope other mens. Chriſt homely apparel and diet: The Pope gorgeous, and ſumptuous. Chriſt peace: The Pope debate. Chriſt equitie: The Pope iniquitie. Petrus Bleſenſis wryteth thus and more in the yeare of Chriſt. 1173. Chriſt ſhedeth no mans bloode: The Pope rather followeth Romulus in murthering his brothers, then Peter in feding his ſheepe. Adrianus the Pope of that name, and John Saresburienſis, in the yeare of Chriſt. 1160. Ant. tit. 17. cap. 21. Molinæus.

There reſorteth to Chriſte the poore in ſpirite, the ſimple of harte, the meeke and all the faithfull.

There reſorte to the Pope in the yeare of Iubile, prowde prelates, auaritious Archdeacons, couetous Curates, doltiſh Doctors, dronken Deanes, monſtrous Monks, flattering Friers, nyce Nunnes, curious Curteſans, theues, bawdes, brothels, adulterers, Idolaters, with all the reſt of the wicked rable.

I do not bring theſe Argumentes collected out of the papiſh lawes and wryters, for that they neede any confutacion, but that men may learne with what ſtuffe and Trumperie they confirme their errours.

The Pope cannot erre.

Obiection.

No man ſinneth that is borne of God:
  The Pope is borne of God:
  Ergo the Pope ſinneth not.

The firſt propoſition is proued out of the firſte of John, verſe 9.

The ſecond I will proue by a Sillogiſme in Barbara.

Euery one that is holy is borne of God:
  The Pope is not only holy, but alſo moſt holy.
  Ergo euery Pope is borne of God.

The firſt propoſition is euident.

The ſecond is proued by the Popes bulles, which are more to be credited then the Goſpell, for the Pope may interpret the Goſpell how he will, but no man may Interprete the Popes Bulles.

I aunſwer.

Euery man ſinneth.
The Pope is a man.
Ergo the Pope ſinneth.

The firſt propoſition is proued by the .14. Pſalme of Dauid. ver.3. Ro.3.ver.10.11.12.
There is none that doth good, no not one.

I wyll proue by a Sillogiſme in Barbara, the ſecond propoſition.

Euery creature reaſonable and mortall is a man:
Euery Pope is a reaſonable and mortall creature.
Ergo euery Pope is a man.

The firſt propoſition is proued by the deffinition of a man.
The ſecond propoſition is proued by Athanaſius Creede, where he ſayeth that Chriſt conſiſteth of a reaſonable ſoule, and a humaine fleſh. And by the firſt to the Cor.15. chap. ver.53.54. Rom.6. ver. the laſt. And Hebrues the.9. ver.27. whereby euery man is proued to be mortall.

Obiection.

He that can make God, is better then God.
The Pope can make God.
Ergo the Pope is better then God.

The Maior is proued by this principle of Lodgike.
The cauſe efficient is better then the effect.
The ſecond propoſition is proued by this Silogiſme.
That which a prieſt can do, the Pope can do:
The prieſt can make God:
Ergo the Pope can make God.

The Maior of this Argument is proued by the ſame principle of Lodgike that the other former Argument was.
The ſecond propoſition is proued by this Argument:
He that can make the Sacrament of the Alter can make God.

The Prieſt can make the Sacrament of the Aulter:
Ergo a Prieſt can make God.

The Maior propoſition is proued by this place. Hoc eſt corpus meum, quotieſcunque feceritis. &c. 1.Cor.11.ver.24.

The ſecond propoſition is proued by daily maſſing & by the wordes and déedes of many a prieſt; who will not ſtick to ſaye that they haue made him an hundreth tymes and no leſſe.

I aunſwer.

That conſequentlie it followeth by theſe Arguments of the Papiſts, that the Pope is better then God, and alſo elder then either God or the world.

Obiection.

He that can remitte ſinnes is God:
The Pope can remitte ſinnes:
Ergo the Pope is God.

The Maior is in Luke the.5.verſe.21.
The Minor is proued by this Argument.

He that can giue the holy Ghoſt can remitte ſinnes:
The Pope can giue the holy Ghoſt:
Ergo the Pope can remitte ſinnes.

The Maior is in the.1.Theſſalo.4.ver.8. in the which place it is ſaid, that God giueth the holy Ghoſt, and as God can giue the holy Ghoſt ſo can he remitte ſinnes by theſe wordes. Luc.5.verſe.21.Solus deus condonat peccata.

The Minor is proued by his orders giuen to prieſts, where he ſayeth. Accipite Spiritum Sanctum.

I aunſwer.

He that cannot giue the holy Ghoſt is not God:
The Pope cannot giue the holy Ghoſt:
Ergo the Pope is not God.

The Maior is proued by an Argument Ex repugnantibus.
The Minor I proue thus. Rom.3.ver.23.

No ſinner can giue the holy Ghoſt:
The Pope is a ſinner.
Ergo the Pope cannot giue the holy Ghoſt.

The Maior is proued thus.
He that is not of God cannot giue the holy Ghoſt:

No ſinner is of God:

Ergo no ſinner can giue the holy ghoſt.

The minor is proued thus.

Hée that is not of God is of the Deuill.

hée that is of the Deuill, cannot giue the holy ghoſt.

Ergo hée that is not of God cannot giue the holy ghoſt.

The minor is proued in the.1.of John the 3.ca. ve.8. and the firſte of John, ver.18.

Obiection.

Hée that can forgiue ſinnes is God:

The Pope can forgiue ſinnes.

Ergo the Pope is God.

The firſt Propoſition is proued by this text of Luke: chapter.5. ver.21. Onlie God forgiueth ſinnes.

The.2.Propoſition I will proue by an Argument, à minore ad maius.

Hée can forgiue ſinnes whoſe ſhoes can forgiue ſinnes:

The Popes ſhoes can forgiue ſinnes:

Ergo hée can forgiue ſinnes.

I proue the minor by the Cannon Law, wher it is written, that his ſhoes are of ſuche authoritie, that if an excommunicated perſone kiſſe them, his ſinnes are forgeuen him.

De cō. D.c. ec cleſia. de priuil e.cum. olim de maior. et obed. c.ſlub.

I anſwere.

Hée that cannot forgiue ſinnes is not God:

The Pope cannot forgiue ſinnes:

Ergo the Pope is not God.

The firſt Propoſition is proued by the former text of Luke chap. 5. verſe 21. Only God forgiueth ſinnes.

The ſecond Propoſition I will proue by this Argument.

Who is conceiued in ſinne, and borne in ſinne:

Cannot forgiue ſinne:

The Pope is conceiued in ſinne, and borne in ſinne:

Ergo the Pope cannot forgiue ſinne.

The Maior is proued by the 21. verſe of the 5. chapter of Luke.

The ſeconde Propoſition is proued by the 51. pſalme verſe.5. Beholde I was, &c.

Obiection. Hée which can aboliſh Chriſtes doctrine, and eſtabliſh his owne: is better then Chriſte:

The Pope can aboliſh Chriſt Doctrine & eſtabliſh his owne:

Ergo the Pope is better then Chriſte.

The fyrſt propoſition is of force of it ſelfe.

The Minor is proued by theiſe places of the Cannon law. Diſt. 17. in glaſſa, de. transl. epiſco papa, quando perſona.

And alſo by this Sillogiſme.

Hée whoſe doctrine doth ſo far paſſe Chriſtes doctrine, as the kernell the ſhell, the Sonne, the Mone, and lighte darknes, may aboliſhe Chriſts and eſtabliſhe his owne:

But the Popes doctrine doth ſo far paſſe Chriſts as the kernell the ſhell, the Sonne the Mone, and light darknes:

Ergo the Pope may aboliſhe Chriſtes doctrine.

The firſt propoſition is euident.

The ſecond is proued by Guilielme de. S Amore in lib. de periculis nouiſſimorum temporum ca. 8. and by Antilogia, and by Chancer in the Romant of the Roſe.

I aunſwer. Hée that doth aboliſhe Chriſtes doctrine and eſtabliſhe his owne, is Antechriſte:

But the pope aboliſheth Chriſts doctrin & eſtabliſheth his own

Ergo the Pope is Antechriſt: & therfore not better then Chriſt.

The firſt propoſition is proued by the 1. of John. 2. verſe 24. and the 1. of John. 4. verſe. 3.

The ſecond propoſition is proued by their owne writinges and preachinges, for Friers which are the Popes taile in the yeare of our Lord 1355. preached openly, and made alſo a boke called Euangelium æternum or Euangelium ſpiritus ſancti, wherin they endeuored to proue that Chriſt was not God, neither his Goſpell Euerlaſting: but ſhould only continew 50. yeares and then theirs ſhould take place, wherin was comprehended all ſuperſtition, Idolatrie, as praing to ſaints, Purgatorie, maſſes, pilgrimages &c. Guilielmi de. S. amore in lib. de picul. nouiſ. temp. ca. 8. and by Antilogia. and Chancer in the Romant of the Roſe.

Obiection. Hée that is docter of both the lawes I meane ciuill and common is better then hée that is docter of neither:

But the Pope is doctor of both, and Chriſt of neither.

Ergo the Pope is better then Chriſt.

The firſt propoſition is proued by the degrees of bothe his doctorſhippes.

The ſecond is proued by the authoritie of Baldus in Codice. Who ſayeth that he is doctor of both Lawes in authoritie though not in knowledge.

I aunſwer.

Some man that is doctor of neither Law is better then the Pope that is doctor of both Lawes:

But Chriſt was ſome man and doctor of neither Law.

Ergo Chriſt doctor of neither Lawe, is better than the Pope that is doctor of both Lawes.

I proue the Maior by this Argument.

He that is leſſer then Chriſte in knowledge, is not ſo good as Chriſt.

But the Pope though doctor of both Lawes is leſſer then Chriſt in knowledge.

Ergo the Pope is not ſo good as Chriſt.

The Maior is proued, a maiore ad minus.

The Minor by this Sillogiſme.

He that knoweth not all things is leſſer then Chriſt in knowledge.

But the Pope knoweth not all things.

Ergo he is leſſer then Chriſt in knowledge.

That Chriſt knoweth all I proue by this argument.

He that is God knoweth all things.

Chriſt is God:

Ergo he knoweth all things.

Obiection.

He that is Iudge both of quick and dead, is either God or as good as God:

The Pope is Iudge both of quicke and dead.

Ergo the Pope is either God or as good as God.

The aſſumption is proued in Bernerd Lutzenburge, a Fryer of great learning in the Scriptures, and in Extra. qui filij ſunt legitimi. C. per venera. Ext de ſententia Excom. C. a nobis. et. 24. q. 2. Papa conſtitutus eſt iudex viuorum et mortuorum.

I anſwer.

I aunſwer.

He that is to bie iudged in the laſte day, is not the Iudge of the quick and dead :

But the Pope is to be iudged in the laſt day :

Ergo he is not the iudge of the quick and dead.

Obiection.

He that can prohibite matrimonie is aboue Chriſt :

The Pope can prohibite matrimonie.

Ergo the Pope is aboue Chriſt.

Protaſis, is proued by Mathew the.19.ver.6.

Prochiphis or Chimma in extra vagant de conuerſi.

Symperaga, is euident of thother, the Sillogiſme is in Darij.

I aunſwer.

He that prohibiteth Matrimonie is an Infidele and hath the ſpirite of errour.

The Pope prohibiteth Matrimonie :

Ergo the Pope is an Infidele and hath the Spirit of errour, & therfore Antechriſt.

The firſt propoſition is proued by Paule the.1. Tim. cap.4. verſe 1,2,3.

The Sumption or aſſumption the Pope affirmeth in his Cannon Law as I haue alleged before, and the concluſion is maniſeſt, and the Silogiſme is in Darij.

Obiection.

That which other men are the Pope is not :

Other men are ſynners :

Ergo the Pope is none.

I aunſwer.

That which other men are the Pope is not :

Other men are Chriſtians :

Ergo the Pope is none.

An inter-

¶ An Interpretation of the place of Paule, 2. to the Theſſ. 2. which deſcribeth Antechriſt, I meane the Pope.

Except there come a departing firſt.

THEODORET calleth this departing Antechriſt, who ſhall ſeduce the world and drawe men from the trueth : Who is the man of ſinne which vſurpeth all the authoritie of the diuel, and the operation of whom is the childe of perdition bicauſe hée deſtroyeth himſelfe and others. He ſhall ſitte in the Temple of God, which is mens myndes, and ſhall ſitte the higheſt in all aſſembles, councells, and places, and ſhew himſelfe as a God, and ſhall call him the God. Moaſim, a ſtrong, ſtoute, and mightie God, ſome vnderſtand this departing to bée when the Romaine Empyre began to decaye, in the tyme of the Emperour Heraclius, when the Turkes and Saracenes departed from the Romaine Empyre vnto Mahuemite, and folowed the ſuperſtition, vaneties, and ſubtyle ſect of the great Turke. Auguſtinus confeſſeth his ignorannce in the vnderſtanding of this place, Notwithſtanding ſaieth hée, ſome meane by Antechriſt, the whole bodye of ſinne, the whole malygnant Churche, with theyr Captayne Antechriſt and ſo ſitte in the Church, as though he were the onely Church, and now ye know, what withholdeth and what is the cauſe of his delaye, and why that this peſtilent membre of Satan doth not apeare, euen the Romain Empire letteth, for tyll it begin to deminiſhe, he ſhall not vtter himſelfe by the miſterie of iniquitie, ſome vnderſtande Nero, ſome Hereſies, by him that witholdeth, ſome vnderſtand the Romaine Empire, as Ambroſe Lact. 7. c. 25.

and others as I ſayd before: ſome the grace of God, and the might of his ſpirit, ſome gods appointment and decrée, who aſſigned Antechriſts tyme, but Theodoret vnderſtandeth it of the Goſpell, which muſt be preached ouer all the world, Chriſts Religion publiſhed euery where, adolatrie vanquiſhed, falſe doctrine detected, ſuperſtition aboliſhed, and then ſhall Antechriſt appeare. Chriſt ſhall ſubdue this Tyrannt with the rodde and teath of his mouth: Eſai. 11. verſe. 4. euen by his worde and by godly men expert in his Lawe. The body of ſinne is Antechriſt, falſe prophets, and falſe Chriſts. Math. 7. verſe. 15. cap. 24. verſe. 24. Theeues and robbers. John the 10. verſe. 1. Antechriſts kingdome cõſiſteth in ambition, domination, arrogancie, falſe doctrine, fables, viſions, reuelations, pardones, and ſuch other abhominations. The abhomination of deſolotion is knowen, by notes of Antechriſt, falſe doctrine, in this hoſt, and that hoſt, and in euery Alter with his naturall bodye: He is knowen by Tyrannye, by all manner of myſcheiſe, he is the man of ſinne, for he doth not only ſinne himſelfe, but alſo cauſeth other to ſinne. For the Pope ſayeth that if he ſel the whole world, he ſelleth but his owne, or if he cary innumerable ſorte of ſoules to hell with him, there may no man aſke him why he doth ſo. He is the childe of perdition, and man of ſinne, bicauſe that he is a man in déede, and in mans nature, and taketh vppon him the operation of the deuill: for God elected Chriſt who in his humain nature ſhould redeme vs, and bring vs to ſaluation, euen ſo doth the deuel choſe a very man, who ſhould ſupplant, ſeduce, peruert, and deſtroy, calling himſelfe Chriſt and God, and auouching thẽ to be falſe gods, whome before he reuerenced as true gods. The Temple of GOD he calleth Chriſts Church, and congregation, where he will vſurpe the higheſt ſeate and place, boaſting himſelfe for God.

Mat. 24. v. 24
Mar. 13. ve. 6

Antechriſt ſhall neither be deuell, nor féende, but a very man, in whome ſhall dwell whole Satan bodely. He ſitteth in the Church of God, as God, he ſhall perſecute the godly, chaunge the Lawes of God, and exalt himſelfe aboue GOD, and compell all men, all Lawes, all Regions to be ſubiect to his authoritie. He ſhal feigne chaſtetie, and contynencie, to deceiue men withall.

Hierõ in Daniel.

Gregorye the fyrſt of that name, calleth him the forerunner of Antechriſt,

Hierõ in Daniel.

techriſt, who taketh vppon him to be an vniuerſall prieſt, bicauſe in pride and preſumption hée preferreth him ſelfe before others, but this doth the Pope. Therfore he is Antechriſt.

Lib.7. diſt. 15. Epiſt.30.

Gregorie calleth him Antechriſt who ſendeth out his preachers to teache that the Sabboth day or Sunday ought not to bée laboured vppon, and to folowe the Iewes in obſeruing the rites of the law, and ſo cauſe the Sabboth to bée reuerenced : But the Pope doth this : Ergo the Pope is Antechriſte.

Lib.11.in diſt. 6.epiſt.3.

Reue.13.b 11.

After that Iohn in his Reuelation had deſcribed the firſte beaſte, whiche was the Romaine Empire, to bée a defacer of Chriſte, and a perſecuter of the Chriſtians : hée inferreth the ſecond beaſt to come out of the earth, ſouoring of earthly things: and hauing two hornes as the Lambe of Chriſt had : the one horne is the worldly kingdome of the Pope, which conſiſteth in vſurping. For he called himſelfe a king, and not only a king, but alſo created kings & Emperours and depoſed them. The other horne is the prieſthode of the Pope. For he hath authoritie in heauen and earth, and therfore hath two keys, the one for Heauen gates, the other for hell gates. Two ſwordes, the one to ſubdue the Emperours withall, the other to rule the Clergie. He and his giue the holy Ghoſt, and grace, and therefore in auriculer confeſſion, in his pardones, in making of prieſts. He ſpeaketh like a Dragon, euen like the deuell, who ſeduced Adam and made him offend againſt all the commaundements. He doth graunt miracles, hée maketh fire to diſcend from Heauen.

Reu.13.be.11.

Reue.13.b.13.

By fyer is vnderſtanded the holy Ghoſt, and the Pope promiſeth to giue the holy ghoſt in giuing of orders, ſaying, Receiue ye the holy ghoſt.

Moreouer there is no ſinne ſo horrible, no offence ſo greuous, which he will not forgiue for money. By Fyer, may be vnderſtand his thundering boult of Curſing and Excommunication, whereby he did ſtrike the Monarches, Princes, and Kings of the earth. He that will not worſhippe the Image of the beaſt which is the dominion, prerogatiue, and authoritie of the Pope, ſhalbée murthered by him and his proctors.

The Image of the beaſt is his aucthoritie, ceremonies, candells, Sacramentes, Hoſts, Waſecakes, Houſling, Prieſts, Friers, Nonnes, Monkes, Hermetes, Religious men, Purgatorie, Pardones, Penitentiaries, Curteſanes, Maſſes, Dirges, Abbotts, Beades, Beaderos, Croſſes, Coniurings, holy Bread, holy Water, holy Salte, Palmes, holy Blod of Hayles, prayers for the dead, Limbus patrum, Limbus puerorum, praying to Saincts, Superſtition, Idolatrie, Images, Idolles, Pilgremages, Roſaries, Ladies Pſalters, and Regine coelorum, Aue Maria ſtella, Bulles, Extreame vnction.

Dan. 2.
vi Empires.

I will ſo plainly declare the nature of Antichriſt and in ſuch ſorte that you ſhall vnderſtande that the Pope muſte néedes bée Antichriſt. There were onely ſix Monarchies from the deluge to the ende of the Worlde. The firſt the Aſſirians: the ſecond, the Babylonians or the Chaldes: the thyrd, the Medes or Perſians: the fourth the Grecians or Macedonians: the fift, the Romains and Germans: the ſixt, is the Pope and the Emperour, which were diuided out of the whole Romayne Empyre, before it was diminiſhed.

The head of
the Image.

Daniel doth not touch the Empire of the Aſſirians, for it was paſt before his tyme, and this Image was ſéene at Babilone. What néeded any Prophecis of a thinge that is paſt . Neither is there any Propheſie of a thing that is paſt, but of a thinge to come. And therefore ſayeth Daniel: God ſhall ſhevv to the King things to come. The head of this Image ſignifyeth the Monarchy of the Chaldes and Babylonians: The ſiluer breaſt and armes the Medes or Perſians: The Belly and Thighes of braſſe the Greſians, or Macedonians: The Legges of Yron were the Romans, who ſubdued al the world: The féete of Yron ſignifieth the Pope, who breketh the power of the Emperour as yron doth ẏ clay, for the Pope had all Europe, at his commaundement, hée crouned Emperoures, and hée depoſed them, he warred againſt them and ſubdued them: hée poſſeſſed Italy, and thruſt the Emperour into Germany. Let vs declare how the Pope, who is ſignified by the féete of yron, did ſubdue the Emperour, who was named by the féete of claye.

Epiſt. 30. ad
Englogum &
lib. 6 Epiſt.
77. 80. lib. 7
Epiſt. 196.

Gegory the fyrſt Pope of that name in the yeare of Chriſt. 600. wryteth that it had bin offered diuers tymes that the Pope of Rome myght haue called the vniuerſall Byſhop, but none of them would take it vpon them, or vſe that word and title. Notwithſtanding the ſame Gregory inueihing againſt John the Patriarcht of Conſtantinople, who would haue bene called the uniuerſall Biſhopp, ſignifieth to the Emperour, Mauritius, and to his wife Auguſta, that Rome ſhould chalenge that honor and Superioritie, and that it was iniquitie to depriue the ſucceſſour of Peter of that honor, conſidering that it was ſayd to Peter, thou art Peter, Et ſuper hanc pétram ædificabo Eccleſiam meam. Wherin Gregorie offended duble, firſt in miſunderſtanding, or rather peruerting ẏ place and wordes of Chriſt, meaning by ẏ rocke Peter: when as Chriſt is the rocke, and Peter but a member deriued from the rocke, as of Chriſt Chriſtians: ſecondly that hée gaue occaſion to his ſucceſſoures to chalenge and aſpire to that ſuperioritie and dignitie. Curſed Phocas in the yere of Chriſt. 605. killed the good Emperour Mauritius with his wife, and children, and at the requeſt of Boniface, made the ſeate of Rome the cheife ſeate of all churches, and that the Pope of Rome ſhould bée preferred before all others. And although that Phocas a moſt damnable Emperour, who killed his Maſter and Emperoure Mauritius, gaue this preminence to the pope of Rome, notwithſtãding he could not be elected without the aſſent of the Emperour of Conſtantinople, & the Exarch of Italy, & of the people of Rome. Conſtantinus, the 4. Emperor of that name, graunted to Benedictus, the ſecond Pope of that name, in the yeare of Chriſt. 685. that the Pope might be elected without the aſſent of the Emperour of Conſtantinople, or the Exarch of Itly, only by the Clergie, and people: And in the yeare of Chriſt. 1063. in a counſell at Maritua, where Berengarius was compelled to recant his opinion of the Sacrament, it was decréed that the Pope ſhould bée only elected of the Cardinalles without aſſent of any others, now began the Popes to do all, to rule all, & compell all Emperoures, Kinges, and Princes, to their orders, and to bée ſubiect to them. Gregory the 3. Pope of that name about the yeare of Chriſt. 695. reſiſted the Emperour of the eaſt Leo the. 3. who had cauſed al maner of Images to be pulled downe, and burned, and them that would not do it, to ſuffer death. This Gregory reſiſted & this excommunicated Leo: this cauſed the Images to be more worſhipped then euer they were.

Math. 16.

Diago. 805

Phocas.

Bonifatius. 3

Cõſtantinus the fourth Emperour.

Benedictus. 2 Pope.

Sabellicus. En. 8. lib.

The Pope ruleth all.

Gregory the thyrd reſiſted the Emperor Leo. Sab. En. 8. lib. 8

Eutro. lib. 21.

Veſp. in Leone plac.

Pope Zacharias in the yeare of Chriſte. 743. cauſed the King of

Zachari. the Pope.

Pipinus
Blond.10.
Stephan the
2.pope.

Polidor.4.c.16
Carolus
Magnus

Ludouicus.

Volater.lib.3
Geogra.

Otho mag.

The Popes
power.

The pope
may not be
controuled.

The Empe-
rours othe to
the Pope.

Otho the 3

Fraunce,called Chilpericus to be made a Monke,and placed one Pipin by the meanes of the nobles of Fraunce, and made him king, who enriched the Pope. Thus Zacherias the Pope, with his ſucceſſor Stephen the ſecond Pope of that name,dyd pardon and abſolue Pipinus with the reſt of the nobilitie of Fraunce,of their othe & obediēce which they ought to yͤ king Chilpericus lately depoſed. This Stephen did firſt ordain that he & his ſucceſſors ſhold be born of mens ſhoulders. Carolus magnus ſucceded his ſonne Pipinus,& in the yeare of Chriſt.800.was created & crouned Emperour by Leo the third Pope of that name. Ludouicus ſucceded his Father Carolus in the empire of the weſt,& enriched the pope Paſchalis & his ſucceſſors exceadingly. For he with his grandfather Pipinus, & his father Carolus gaue to the Popes aboue.60.Ilands,Countries,Cities,ſhires,Towns,dominions & prouinces,which are repeted in Campanus & others. Otho magnus the Emperour of the Germains, in the yere of Chriſt 938.gaue all theſe that his predeceſſors had giuen to the pope for his ſoules health,for his ſonnes ſoule,& for his forefathers ſouls. After this time the pope toke upon him al worldly dominion & power,alſo of heauē,hell,& purgatory. No man may iudge the Pope,nor his doings. Cauſa.9.queſt.3.C.patet. The pope may iudge all,& none the Pope: Neither may any man diſpute of his doings.17.queſt.4.c.ſi quis ſuade.Diſt.79.c.extremo. What if the Pope ſhold corrupt many by his example? Pope Boniface anſwereth this diſt.40.4.ſi Papa. If the Pope ſhall cary innumerable people by companies with him into hell,& there to be plagued for euer,no man may reproue him: bycauſe that hée that iudgeth all,may be iudged of no man. In eadem diſt.c.2. If the Pope be accuſed his predeceſſor is ſufficient. After Pipinus & Carolus the firſt Emperour of thatname,the Pope ruled al,crowned Emperours, depoſed them at his pleaſure. In ſo much that John the.12.Pope of that name,in the yeare of Chriſt.962.(which John was killed taken in adultrie) gaue this othe to Otho the firſt Emperour of the Germains, Deſt.63. To the my Lord John Pope, I king Otho do promiſe thée and ſwere by the Father, and the Sonne, and the holy Ghoſt, and the trée of the liuely croſſe,and by the reliques of ſaints, that if I ſhal come to Rome I wil exalt the Romiſh church & hir gouerner &c 12.queſt.4.Clericus. In the time of Otho the third

Emperour of the Germains, it was decreed by perlement that none of the ſtock ⁊ line of the Romans, ſhould euer be Emperour, but only ſome of the Germains. And therfore Gregory a Saxon the firſt Pope of that name, graunted that the Emperour ſhould be elected by .vij. electors, which were the Duke of Saxony, County Palatine, Marchio Brandeburgenſis: the biſhop of Menſe, Colonie, ⁊ Treuers, ⁊ the King of Boemia, as Arbiter, in the yere of Chriſte .995. Here may you ſe how that out of the Romain Empire, ẏ Garmains Empire ⁊ the Popes are deriued The Pope had the whole in effect ⁊ the Emperours were but at the Popes pleſure. For the Pope had the marow ⁊ the Emperour the bones, the Pope the corn, the Emperour the chaff: the Pope was the Sun, the Emperor the Mone, who taketh his light ⁊ might of the Pope. The Pope had Italy, Sardinia, Sicilia, Naples, ⁊ in a maner al. The Emperour Germany, but alwais ſubiect to the Pope. Wher it is in Daniel that they ſhalbe ioyned togither by mans ſede, it is meaned that they ſhalbe as it were both one, but they ſhal not be otherwiſe ioyned thē yron can be with clay. By mans ſede is meant that unfaithful knot of amity which was, ⁊ is betwéen the Emperour ⁊ the Pope, which was oftentimes, but mere diſſimulatiō. For we ſe that the Emperors were compelled for feare to obay the Pope, as in treating of the Henries, and Fredericks with Ludouique ⁊ others. How oft did Honorius, Gregory the .9. ⁊ Innocentius, take truce with Frederike the .ij. ⁊ euer brake their promis. This was Humanum ſemen, and the Popes Empire, as I ſaid before, which roſe out of the Romain empire, ⁊ began then to be reuiled ⁊ made manifeſt when he toke upon him to make Emperours ⁊ depoſe them at his pleaſure, Notwithſtanding he wrought ſecretly before in al the Popes in a maner. And that the Pope is Antechriſt Paul proueth, bycauſe he ſitteth in the Temple of God, ⁊ taketh upon him to ſerch mens conſciencis ⁊ for ẏ purpoſe he made auriculer cōfeſſion, to know euery mans thought. And therfore Boniface brought out two ſwordes, on a ſolemne feaſt day in the yere of Chriſt .1030. wherby it is manifeſt that ẏ pope is head both of ẏ ſpiritual ⁊ tēporal ſword, ⁊ dominion. The temple wherin this knaue ẏ pope ſitteth ⁊ reigneth, is ẏ hole nūber of thē ẏ beare ẏ name of chriſtiās though they be ẏ church of Anti. whō he gouerneth, ⁊ ruleth for to ſit in this place, is to rule.

Gregory the .5. Pope of that name.

Electors.

Mans ſede

The pope reuiles in Paul is to ſhew him befor king ⁊ Emperoure ⁊ Chriſt.

Two ſwordes

Grant .3.8.c. 36. Temple.

To ſitte.

Wherefore here you ſée that the Pope doth inuade the kingdome of Chriſte, as Chriſte prophecied. They ſayeth hée, meaning the Popes, ſhall come in my name, and ſaye, I am Chriſt. That is, I am king and head of the Church. How can Paul call the Church of Chriſt, the church of Antichriſt? How can the Temple of God be called the Temple of Antichriſt? If the Pope had called this Temple, the Temple of Antichriſt: all men would haue abhorred him. But Paule calleth it, as the Pope doth, the Temple of God, declaring that the Pope would call his ſinnagoge and malignant church by a glorius name, to delude ẏ people, as he calleth his doctrine Euãgeliũ Sempiternum et Euangelius ſperitus ſancti. And the Sadduces cal thẽ ſelues rightuous men, notwithſtãding they were moſt vnrighteous. And the Popes ſo altre theyr names to deceue the people, for if he were Impius, they called him Pius: If nocent, Innocentius: If a malefactor, Boniface: If vnmercifull, Clemens and thus they called vice vertue, and twined blacke into whyte. In like maner now the Iewes call themſelues the people of God, who are not his people. The Pope vſurpeth that name, as he doth in calling himſelfe Chriſtes vice gerate, and that his prieſtes in confeſſion ſit in gods ſeeate. It may be obiected that Mahumet is Antechriſt, whoſe ſtory and lyfe I haue noted vpon Daniel. I anſwer that he ſitteth in that Temple that calleth it the Temple of God, but denieth Chriſte, neither doth hée ſecretly or openly call Chriſt his God, but onely a prophet: Neither commeth he out of the Romain Empire, but roſe onely of himſelfe: neither ſitteth he at Rome. Neither taketh he vppon him to forgiue ſinne. But the Pope ſeacretly calleth himſelfe, in that he preſumeth to forgiue ſinne, ergo the Pope. No man can forgiue ſinne but God only: the Pope preſumeth to forguiue ſinne, ergo the Pope is he that ſitteth in the Temple of God, boaſting himſelfe, and triumphe aboue all that is God. The Turke began in Arabia: the Pope at Rome. The Pope is a falſe Chriſt, that is ſuch one as that boaſteth himſelfe to haue the ſame authoritie that Chriſt had when he was in earth, that faineth himſelfe to do all that Chriſte can do, and more, as to make of iniury, iuſtice, of nothing, ſomething, to reſtore a defamed man to his name agayne, and ſuch other thinges like vnto theſe. Neither is euery euill Chriſtian Antechriſt, but hée onely

Sadduces.

Polyd.

Obiect.
Mahumet.

Pope.

Math. 24. a
falſe Chriſt.

is Antichriſt that fayneth himſelf to do all that chriſt can do, to be his vicegerent in earth, to ſit in his place. As of late ther was one that fayned himſelf king Edward, & ſaid that he was ſo, who was a falſe knaue. Neither is the Turk that Antichriſt that vſurpeth all that is God: but worſhipped of the Turkes as a Sainte: as of late men did worſhip the Virgin Mary and other Saintes. Neycan the Iewes or Turkes be falſe chriſtes or Antichriſtes when they do not feigne them ſelues to worſhip Chriſt as the ſonne of God, he that refuſeth Chriſt, cannot, nor will not receiue a feined Chriſt. Neither is he Antichriſt, or a falſe chriſt that is an enimy of chriſt. But he that vſurpeth the power of chriſt, that maketh himſelfe equal with chriſt, or aboue him in ſome points, and notwithſtanding would ſeme to be a chriſtian in words, though he deny him in dedes. Is not he a falſe chriſt, a faigned chriſt, a pſeudo chriſt, that would ſeme to defend chriſt outwardly, and yet peruerteth all his lawes, detracteth them to ſerue his fantaſy, abrogateth them which he liketh not, and maketh new of his own, and diſpenſeth with the law of nature, with Peter, Paul, Chriſt and his goſpell?

¶ The Pope holdeth ſome part of euery Heretique that hath bin ſince the world began.

With ſatan the ſubtile ſerpent he perſwadeth Eue to eat of the fruit forbidden. I mean he compelleth his church to eat the raw fleſh and carnall body, bones and ſoule of Chriſt in the ſacrament, which is forbidden: to receiue his pardons, bulles, decrées and conſtitucions.

Matrimony condēned.

2 With the Adamians they denied and condemed mariages in prieſts, this did Leo the. 9. pope of that name in the yere of chriſt 1050. Crantius lib. 4. ca. 43. And pope Paſcalis in the yere of Chriſt 1100. John Til.

Lutz. in picardo. ſtuehouſes. Agrip art. 21 Bocca. in nouellis.

3 With the Adamites they vſe women and curteſans in common, which is declared by their ſtuehouſes, which are lawfull for all men. For the diuines of Louane defend them as good, lawfull, and neceſſary. Quoniam polluitur ſacerdotium matrimonio non meritricibus. For prieſthode is polluted with matrimony, but not with harlots. Minus eſt malum ſcortari quam nubere. It is leſſer euill to go on whorehunting, then to marry. Agrip. art. 22. et art. 16 vt habetur in c. ſi concubina de ſent. excom. et grat. 34. d. dicentes, homini Chriſtiano qui non habet vxorem, loco vxoris liceat habere cōcubinam. A chriſtian man that hath not a wife, it is lawful for him to haue a concubine. Neither, ſay they do prieſts and Monkes abiure or forſweare incontinencie, but mariage. Non abiuram incontinentiam ſed matrimonium. Sixtus the fourth pope of that name builded ſtuehouſes of both the kindes in the yere of Chriſt. 1474. O horrible Sodomie. Paul the third pope of that name had regiſtred fiue and forty thouſand whores that payed euery moneth a penſion or tribute to the pope, which did riſe yerely to fortie thouſand ducates. Mant. 2. faſt.

Agrip. Art. 22 Mant. in Alphonſo Paule.

Euſeb. cap.

Si pudor in villas, ſi non patiantur eaſdem
Et villæ vomicas, vrbs eſt iam tota lupanar.

4 With the Ophites, who ſayd that the ſerpent, which ſupplanted Eue, inuented the knowledge of good and euill. With Caim

that

The cros

that killed his brother Abel. With Iudas that betrayed Chriſt, whom their adherents worſhip bicauſe that Iudas did wel in betraying Chriſt, or els we could not haue bin ſaued: no more ſay the papiſts we could be ſaued without the croſſe, and therfore we worſhip it and make it a ſaint, and dedicate a day to it, and worſhip it with the adoration of latria, lutz. corteſ. in lib. 3. ſent. diſt. 3. Th. aqui.

Phariſes

Read an homily of matrimony.

5 With the Phariſies, who ſeperated themſelues in apparell, and religion from others. And they obſerued the Sabboth day ſuperſticiouſly, as the papiſts do S. Sonday. They gaue leaue to a man to put away his wife for any cauſe, and the Pope likewiſe for money will diſpenſe, and allegeth at the leaſt twelue cauſes, and Iohannes de turre creuata many mo. They gaue to the temple rather then to their parents, and ſo do the Papiſts.

Saduces no lyfe to come.

Free will

6 The Saduces denied the immortalitie of the ſoule, and ſo did Pope Leo the tenth of that name, and the life to come. Bembus b. The Saduces ſayd that it was in our owne will to do wel or euil: the papiſts that it cannot bée proued by ſcripture that a man néedeth the grace of God to do good. Occam writeth this, Agrip. art. 2.

Eſſees works

7 The Eſſes, Manaches, Abelonians, and Agapetes, refuſe mariage, and to bée ſaued by their owne works, ſo do the Popes.

Rebelles,

8 Thewdas was a rebel Act. 5. verſ. 36. ſo were the moſt part of the Popes to their Emperours.

Necromancy

9 Simon Magus was a coniurer, and a nicromancer: ſo was Silueſter the ſecond. Anno Do. 1002. John. 19. 1004. John 20. 1008. Sergius. 4. 1010. Benedict. 8. 1013. John. 21. 1024. Benedict. 9. 1040. Silueſter. 3. 1046. Gregory. 6. 1048. Gregory. 7. &c. Simon ſold the holy ghoſt: theſe the holy ghoſt, Chriſt, Heauen, Hell, Purgatory. Mantuan lib. cal. Venalia Romæ.

Templa, ſacerdotis, altara, ſacra, coronæ,
Ignis, thura, preces, Cœlum eſt venale deuſq;.

All went to Hell.

10 The Ebionites deny that Chriſt was before the virgin Marie, the Papiſts do the like, for they ſay that there were none ſaued, no not Adam, as did the Tatians, but that all went to hell till Chriſt came and haried hell. Panth. Thomas, Iohn de tur. cre, &c.

Nicolaites.

11 The Nicolaites would haue mens wiues, and adultery and

Fornication a thing indifferent

fornication to be a thing indifferent: ſo do the popes, who ſay that ſingle fornication is no ſinne, and licet habere feminam ſemel in menſe ad expargandas renes, ſi non caſte tamen caute, and Sodomie to bee diuinum opus, Ioh. a caſa cardinal. Petrus Aratinus.

Images.

12 The Gnoſtiques had images of Homer, of Plato, of Ariſtotle, of Pythagoras and ſuch others, of Paul, and Marcellina, and placed theſe images beſides Chriſts image, and worſhipped them: and do not the papiſts worſhip the images of Chriſt, Mary & John, cenſe them, kiſſe them, reuerence them, offer to them, kneele to them, ſay the Lordes prayer, enioyned by their ghoſtly fathers, which I haue ſéene and done.

Matrimony.

13 With the Tatians they ſay that matrimonie is as euill as whoredom.

Tertull. The pope forgiueth ſinnes.

14 Marcus and Pſichicus a folower of Valentinus, tooke vpon him to forgiue ſinnes, to giue grace and the holy ghoſt: and doth not the Pope the ſame?

Diuorce.

15 The Montaniſtes and Priſcilians gaue libertie for men to forſake their wiues: and ſo do the Popes.

Mariage filleth hel.

16 They ſay with Hierax that chaſtitie filleth heauen, and mariage hell.

17 They hold with the Audeans and Anthropomorphites, that God is of like ſhape with men: and do not the Papiſts paint the father an old man with a long white beard, and the holy ghoſt like a Doue.

Rome the Church.

18 The Donatiſtes ſaid that the Church was no where but in Affrike, the Papiſts at Rome, and onely there where the Pope ruleth.

Fre wil.

19 They defend frée will with the Donatiſts, Pelagians, and Anabaptiſts.

20 With the Collyridians they worſhip the virgin Mary, they offer to hir, they call hir the quéene of heauen.

Idolatrie

21 They ſay with Montanus, Apelles, and Cataphriges, that Chriſt aſcended without a body: for they ſay that he is incloſed in a little round cake inuiſibly, and with Montanus they appoint faſting dayes.

Seuerus

22 Seuerus ſayd that a woman was the worke of the diuell, and the vpper part of man of God, but from the nauell down of Satan:

and therefore they that mary to fulfill the workes of the deuil. Pope Innocent 8. auouched the lyke ſaying, that they that were maried could not pleaſe God. Qui in carne ſunt, Deo placere non poſſunt.

23 Marcellus the Biſhop of Ancira affirmed that the kingdome of Chriſt ſhould haue an ende. Friers in Paris preached in the yeare of Chriſt 1255. that Chriſtes Goſpell ſhould then haue an end, and the Popes ſhould take place called ſempiternum Euangelium, and Chriſtes they compared to the ſhell, theirs to the kernel, theirs to the ſun, Chriſts to the mone, theirs to light, Chriſts to darknes.

They deny Chriſt

24 With the Donatiſtes and circumcellions they burn bokes, yea they burne ſacred Bibles and perſecute the readers thereof with fier and ſweard.

Perſecution.

25 The Pope like Genſericus, Honorius and Transmundus being Arians and Kings of the Vandales perſecuted the Chriſtians. The Church of Chriſte neuer perſecuteth but is perſecuted, the Popes church perſecuteth, and was neuer perſecuted, Ergo it is not the church of Chriſt. Hillary.

26 With Seuerus biſhop of Antioch he curſeth al his aduerſaries.

Curſinge

27 With Anaſtaſius the Emperour he worſhippeth a Quaternitie the father, the ſonne, and the holy ghoſt, and Chriſtes bodie in the Sacrament.

28 John of Conſtantinople deſiring to be called the vniuerſall Biſhop is condemned for an heretique, what then ſhall we cal the Pope who will not only to be called the vniuerſall Biſhop, but alſo will be the head of the militant and triumphant church, to haue rule in heauen ouer the Aungels and archaungels, in hel ouer the damned ſoules, and ouer the ſely ſoules in purgatory.

Supremus.

29 The Pope Marcellinus was an Idolater.

30 Pope Anaſtatius was a Neſtorian.

31 Pope Liberius an Arian.

32 Many of of ẏ Popes were murtherers, ruffians, deſperates, coniurers, necromancers, warriers, perricides, blaſphemers, Atheiſtes, Antichriſtes, &c.

Fredericus Imperator Innocentio Papæ.

FAta monent, ſtellęq; docent, auiumq; volatus,
totius ſubito malleus orbis ero.
Roma diu titubans longis erroribus acta,
corruet, et mundi deſinet eſſe caput.

¶ Innocentius Frederico.

Fata ſilent, ſtellęq; tacent, nil prædicat ales:
ſolius proprium noſce futura Dei.
Niteris in caſſum nauem ſubmergere Petri
fluctuat, at nunquam mergitur illa Ratis.
Fama refert, ſcriptura docet, peccata loquuntur,
quod tibi vita breuis, pęna perennis erit.
Quod diuina manus potuit ſenſit Iulianus,
tu ſuccedis ei, te tenet ira dei.
Fre, fremit in mundo, de deprimit alta profundo,
ri, mala rimatur, cus, cuſpide cuncta minatur.

Fredericus Innocentio.

Fata monent, ſtellęq; docent, auiumq; volatus,
lapſurum te mox, ad ſtygis antra nigræ.
Non ratis eſt Petri, ſed Chriſti, quę natat vndis,
fluctuat, at nunq̃ mergitur illa ratis.
Fama refert, tua ſcripta docent, peccata nefanda
interitum oſtendunt, exitiumq; tuum.
trangulat Adrian um muſca, annon ira tonantis
cogitat et de te ſumere ſupplicium?
Carcere ſuſpendit ſeſe Benedictus, et alter,
in ſtupro captus, ſaucius enſe perit.
Silueſtrum extinguit ſathan, ſceleratior ipſe,
ergo tuis factis præmia digna feras.
Innocuum te voce notas, cùm ſis nociturus
orbi terrarum, chriſtianoq; gregi.

¶ Fredericus de integro.

Eſſes ſi membrum, non te caput orbis et vrbis
iactares, cum ſis orbis, et vrbis onus.
Nunc membrũ non es, ſed putre cadauer, et vlcus,
enſe recidendum, ridiculumq; caput.

A Danie

A Deniele bdelygma nefaſq́ caputq́ malorum,
    diceris a Paulo filius exitij.
Nos ſolum Chriſtum noſtrū, caput eſſe fatemur,
    totius mundi te caput eſſe facis.
Si caput eſt vnum, quod Paulus dicit vbiq́,
    tu veors balatro, dic mihi quale caput?
Corporis vnius caput vnum, ſi duo, monſtrum,
    monſtra paris, monachos, ſcorta, nefanda foues.
Eſt tua religio, ſtuprum, ira, ſuperbia, cædes,
    error, deliciæ, fulmina, turpeq́ lucrum.
Ex his ergo liquet, Chriſtū te ſpernere, Chriſto
    hoſtem eſſe inuiſum, dedecoriq́ deo.
Rex tandem veniet, coelo delapſus ab alto,
    tum non defendent te, ſacra, miſſa, cruces.
Non in ſublimi ſurgentes vertice criſtæ,
    Non diploma ponens, non tua ſacra cohors.
Nec diadema triplex, nec ſedes ſanguine parta
    nullus honos, ſolii purpura nulla tui.
Triginta nummis Chriſtum vendebat Iudas,
    tu Chriſti vendis corpora plura tui.
Corpora tu vendis Chriſti paruo ęre, poluniq́,
    cęleſtis genios, ſydera, iura, deos.

¶ Innocentius Frederico.

Semper honos, nomenq́ meum laudesq́ manebūt,
    quę Chriſtus condit, condere iura queo.
Illi ſuccedo, ſed plus me poſſe fatebor,
    pellere te poſſum ſede, quod ille nequit.
Ille nequit, quoniam Pilatum ſede nequiuit,
    pellere ſolus ego, ſolus in orbe deus.
Eſt noſtrum genus, eximijs ſpectabile factis,
    Gregorius magnus, carmina mira canit.
Chriſto pulſanti, patuit vix ianua ditis,
    ſed mihi pulſanti mox patuere fores.
Namq́ ego Traianum tetri de faucibus orci,
    extraxi, et matrem, dite fremente, meam.

¶ Fredericus Innocentio.

Papa quid inſanis toties? quid ſanguine gaudes?

quid geris imbelli spicula tincta manu?
Quo veſane ruis? non te decet ira, nec arma:
ſed pietatis opus, relligionis amor.
Tu ſimilis colubro, quoties grauis ira, venenum
ſuſcitat, et mota lumina bile rubent.
Sic furis, vt ſpumis ex ore cadentibus atrox
fulmineo quoties dente minatur aper.
Sic fremis, vt frendens, cum ferrea vincula mandit
Cerberus, et ſtygias murmure turbat aquas.
Tu fratres in bella vocas, in pignora patres,
arma mihi extorques, oppida, tecta, domos.
Fas et iura negas, homines, et numina fallis,
nec Iouis imperium, nec phlegethonta times.

¶ Innocentius Frederico.

Quid metuā phlegitonta, deûm aut numina coeli?
nec ditis noceat, nec Iouis ira mihi.
Eſt mihi tum barathri, tum coeli factā poteſtas,
cęleſtes genios, tartareoſq; voco.
Chriſtus non potuit mentes deducere cęlo
nec excire animas ex acheronte nigro.
Orci equidem poſſum, cunctaſq; luſtrare cauernas,
Eruere ex herebi monſtra nefanda ſpecu.
Quod Deus eſt, ego ſum, nec non mihi vendico
nam nihil ex nihilo fas fabricare mihi eſt (plura
Iuſticia ex iniuſticia facio, ipſoq; creo
tę poſſum ſolio pellere cęſareo.
Omnia transformo, muto quadrata rotundis,
reges pello, creo, transfero regna, duces.
Nunc quis ſum? ô medius fidius, te ſede mouebo,
ad barathrum trudam, precipitemq; dabo.
Abſit ſi ratio, ſtat pro ratione libido,
quale meum numen lingua [illegible] nequit.
Sum dominus cęli, terrę rex; [illegible]
prodidit et Paulus me ſuperare deum.
Nec diuus, nec homo ſum: neuter at inter vtrumque
Ens ſum, conſiſtens ex homine atque deo.
At quid plura? meus [illegible]

me ſenus Pluto,tartareiq; canis.
Quos placet,efficio diuos,quos diſplicet,odi
atq; ad tartareos precipitabo lacus.
Nemo mihi in terris agnatus,nemo propinquus
prę me omnes ſperno,ducoq; pro nihilo.
Proſtratis veniam digitis ego porrigo tenſis,
quod ſi contectes,id tibi ſella poteſt.
Calceus expurgat culpas mortalibus ęgris,
et caligę viduas vſq; beare ſolens.

Sic quidam de Papa.

Papa ſtupor mundi,Deus eſt,numenq; benignum
Europæ faſces,orbis,et vrbis habet.
Atq; Aſiæ decus,atq; Africę ſplendor,barathriq;
lumen,agit furias,imperioq; premit.
Solus ab occaſu dominari,ſolus ab ortu
debet,quaq; notus,quà boreaſq; ruit.
Huius ſanguineum fulmen formidat Olympus,
cęleſtes animi, cęlicoleq; timent.
Saturnus metuit ne ſe detrudere cęlo
tentet Romani fertilis ira Iouis.
Ex erebo manes citat ad ſubſellia Romæ,
quaſq; cupit furias,ex acheronte ciet:
Troianum è ſtigijs,inuito dite,lacunis
elicit,hoc Chriſtum poſſe,negare licet.
Hęc Chriſtus potuit,dum vixit,ſotre fatetur:
at nunc poſſe negat Papa,Petriq; cohors.
Chriſtus non potuit damnatos manibus vllam
largiri veniam,ſed bene Papa poteſt.
Dat veniam toſtis flammatis ignibus orci,
ille dat eterni gaudia falſa poli.
Ille auro vendit coelum,coeleſtia ceſſant,
numina tam magnum dinumerare bonum.

De Roma, meretrice Babylonica.

ROMA quid inſanis, quid in impietate triumphas?
quid noſtris fraudibus imperas ſola ſolo?
Concubitus vetitus cordi eſt, meretricis amores,
impurus cultus, vana ſuperſtitio.
Dicitur illa quidem meretrix et adultera turpis,
agnoſcit plures, quæ vitiata viros.
Illa vrbs non aliter, coluit quæ numina plura,
ſcortum eſt. Hoc Babylon, impia Roma facit.
Vrbs Romana poteſt meretrix Babylonia dici,
quę coluit, ſpreto numina plura deo.
Illa deos coluit plures, ſimulachra, lareſq;
quęſtum diuitias, gaudia falſa dapes.
Pompas, luxuriam, ventrem, pueroſq;, doloſq;,
atq; malos genios, ſtupra, venena lupas.
Papa fuit quondam meretrix, peperitq; platea,
quid quæris teſtes? teſtis imago tibi.
Cuius imago tibi Romæ ſtat conſpicienda,
ſi dubitas, propter Roma petenda tibi.
Sin ſtatuæ minime fidas, confide, quod Abbas
Verſpergenſis ait, famaq; vera docet.

FINIS.